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THE

CHINESE GOVERNMENT.

A MANUAL OF CHINESE TITLES,
CATEGORICALLY ARRANGED AND EXPLAINED,
WITH AN APPENDIX.

BY

WILLIAM FREDERICK MAYERS,

CHINESE SECRETARY TO HER BRITANNIC MAJESTY'S
LEGATION AT PEKING; AUTHOR OF
"THE CHINESE READER'S MANUAL,"
etc., etc.

SECOND EDITION.

WITH ADDITIONS BY
G. M. H. PLAYFAIR, H.B.M. ACTING VICE-CONSUL, SHANGHAI.

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PREFACE TO THE ORIGINAL EDITION.

THE object with which the present work has been undertaken is sufficiently expressed in its Title to leave little to be said in explanation of its intended scope. A happily increasing interest in Chinese studies, and the necessity which is becoming more and more widely felt for an enlarged appreciation of the modes of action adhered to by the Chinese government, justify the belief that every new contribution to the means of reference will meet with welcome; whilst, in the present instance, the labour of which the results are embodied in the ensuing pages has been stimulated by an obvious requirement of the public service. The urgent need of a key to the designations in use, in both Chinese and English, for the titles of public functionaries, which might be accepted by translators as a common rule, was represented several years ago by Sir Walter Medhurst, at that time Her Britannic Majesty's Consul at Shanghai, in an official communication addressed to Her Majesty's Minister; and the writer, who had long contemplated the preparation of some such work, owes to this circumstance the immediate inducement which has hastened the fulfilment of his design. As in many other tasks of a like description, however, the plan originally conceived soon betrayed the necessity of development in a degree unlooked for at the outset; and a variety of circumstances, besides, have intervened to delay its execution for a considerable length of time. A period of comparative leisure having allowed the design to be once more taken in hand, it has now been carried to a conclusion on a scale the tendency of which has been continually toward enlargement.

A cursory inspection of the ensuing pages will suffice to shew that two main objects have been held in view in the course of their preparation. Whilst it has been sought, in the first place,

to meet the requirements of the translator from Chinese texts, the attempt has also been made to furnish explanations, with due regard for conciseness, which may be of service in throwing light upon the varied details of the Chinese administrative fabric, for the benefit of the more general enquirer. The materials which have been arranged, with a view to facility of reference, in the twelve Parts of which the main body of the work consists, have been drawn from the immense stores of information offered by the *Ta Ts'ing Hwei Tien*, or Collected Institutes of the dynasty now occupying the throne of China. In the successive categories of ordinances and supplementary enactments which constitute this enormous work, occupying, when bound in European fashion, no less than seventy-six volumes of folio size, every detail of the Chinese polity is anticipated and prescribed for. The regulations they set forth, extending in date from the middle of seventeenth to the first decades of the present century, form in reality a code of law by which every act of the imperial government, from the daily movements of the sovereign to the conduct of the lowest official functionary, is strictly bound to be guided. The student to whom this repertory is accessible will have little difficulty in recognizing the fact, which to others may perhaps, though in a less marked degree, be made clear by the present work, that the foundations of the Chinese State repose upon an all-pervading officialism, a bureaucracy trained through the national system of education to apply the maxims of government enunciated centuries before the dawn of the Christian era, and impelled by motives of self-interest to reject the introduction of all principles at variance with these venerable dogmas. An appreciation of this condition of affairs may possibly tend to correct the too sanguine views which have been entertained of a speedy entrance of the Chinese, as a government and people, upon the path of European progress. In order that such a result should be accomplished to any tangible extent, it would be necessary that the most cherished principles of the national religion should be abandoned, the idols of literary worship dethroned, and the recognized fountain of all honour deserted in

favour of pursuits and doctrines which are now contemptuously ignored. A change such as this may, and perhaps will, be produced under the pressure of imperious necessity if not as the consequence of revolution; but it would be a delusion to anticipate it as brought about by voluntary development.

The dynastic Institutes being thus recognized as the living constitutional law of China, they have naturally been taken as the basis for the present work; but, on the other hand, the divisions under which the subject-matter has been arranged have been decided upon with reference exclusively to the convenience of the European reader. For the explanatory matter, a number of authorities have been relied upon, the most important of which are acknowledged in their respective places. The most detailed attempts at explanation have been devoted to those branches of the subject which are comparatively remote from the beaten track of study, and upon which, consequently, a new source of information is likely to be the more useful. This has been especially the case with reference to the Chinese system of literary examination and titular distinctions, as also in connection with the distribution of authority in Mongolia, Turkestan, and Tibet. In those portions of the work which deal more directly with the Chinese governing body, it has been the writer's endeavour to supply a want, only too familiar to students of the language, in the shape of a systematic grouping of the synonyms and epithets of courtsey which are continually met with as the substitutes for official titles. A radical Index, at the end of the work, provides a ready means of identifying any one of these combinations by reference to the numbered paragraphs. The Appendix will be found to include explanatory notices with regard to the constitution and mode of working of the Chinese administrative organization, and also to certain peculiarities of the written style in relation to official matters which are invested, to an appreciable extent, with political as well as literary importance. A concluding section of the Appendix completes the task undertaken with a special eye to the requirements of a translator, in the list of renderings afforded for such European titles as are

most generally in use. Many of these renderings are already current, and are established by long usage; others, principally those relating to the superior offices of government abroad, have been devised by the writer in consultation with scholars to whose judgment he has in more than one instance deferred; and others again are suggested by an obvious analogy.

In conclusion the writer feels bound to express an acknowledgment of the services rendered to him, in the course of compiling the materials for the present work, by his two Chinese assistants. Liu Yüh-ts'ai 劉玉才 and Yüh How-ngan 玉厚安, to whom he has repeatedly been indebted for the elucidation of difficult questions and who have materially co-operated in the execution of his task.

PEKING, *November* 1*st*, 1877.

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(From the China Review.)

In the year 1876, Her Majesty the Queen of Great Britain and Ireland decided to add to that title the words "and Empress of India." What dwell most in the memory in connection with this event are, perhaps, the immense excitement which ensued on that decision being made known to her subjects, and the fierce discussions, both in the Houses of Parliament and among the general public, as to the advisability and fitness of that addition to the style of the Sovereign. Once, however, the step was finally resolved upon, another question arose, viz., how the title should be rendered so as to convey exactly the desired significance to Her Majesty's Indian subjects. Simple as the problem may seem, men whose judgment may be relied on considered that the gravest interests were concerned in its proper solution, and the philological result in the shape of *Kaiser-i-Hind* was not arrived at without nearly as much deliberation as had been brought to bear on the political potentiality of the new title.

Differing in much, Oriental nations are found to agree in attaching an exaggerated importance to ceremony and etiquette; a name has something in it to the native of India or China, and, in intercourse with them, much often depends on a nice appreciation of the significance a name or title is intended to convey. In China, especially, it is well known that ignorance of etiquette and of ceremonial observances on the part of a foreigner may easily be construed by the punctilious official class into either intentional rudeness or barbarian want of culture, a still less acceptable alternative. It follows that, for the foreign official, an intimate acquaintance with Chinese ceremony and its technical terms is, if not absolutely indispensable, at least highly desirable, not only for use in his intercourse with the native authorities, but to enable him to understand the full significance of passing events. To illustrate this latter point by an example: The bestowal on Li

Hung-chang, the Governor-General of Chih-li, of the title *Wén-Hwa-Tien Ta-Hioh-She* (see page 13, No. 135) is a signal proof that the political influence ascribed to that official is fully appreciated by the Court of Peking, but all the importance of this step could only be appreciated by those who know that the bearer of that title is *ex officio* the first civilian in the Empire; while the fact that such a distinction was granted to one of the subject race, in preference to a Manchu, still further enhances the significance of the act.*

It is, as Mr. Mayers states in his Preface, chiefly to meet the wants of the foreign official class that the work under review has been written. "The labour of which the results are embodied in the ensuing pages has been stimulated by an obvious requirement of the public service. The urgent need of a key to the designations in use, in both Chinese and English, for the titles of public functionaries, which might be accepted by translators as a common rule, was represented several years ago by Sir Walter Medhurst, at that time Her Britannic Majesty's Consul at Shanghai, in an official communication addressed to Her Majesty's Minister; and the writer, who had long contemplated the preparation of some such work, owes to this circumstance the immediate inducement which has hastened the fulfilment of his design."†

Had Mr. Mayers merely given a list of Chinese titles side by side with authorised equivalents in English, he would even then have conferred a boon on the official class of foreigners, for "a key.....which might be accepted by translators as a common rule," would of itself shorten the toil of the translator and obviate many of those explanatory notes which have hitherto been so often necessary; such a key would play in fact much the same labour-saving *rôle* as logarithmic tables do in Mathematics.

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* See Decree of January 9th, 1875, in "Translations of the *Peking Gazette*" for that year.

† Preface, iii.

The author has not, however, confined himself to such a perfunctory accomplishment of his task. Beyond the mere translation of titles and terms, Mr. Mayers has supplied many details of customs and usages, besides notes of a geographical and historical description, which make the volume of interest and value for reference to those who may have no use for it as a translator's companion. So much less is promised to the reader by the title-page than the work really contains, that it is to be feared many may forego acquiring it, misled by a title which seems to herald a course of exclusively dry reading, to be undergone only by those to whom a knowledge of technical details happens to be necessary. This is far from being the case; the latter half of the work, especially, has more of the character of an Encyclopædia than of a dictionary, and contains in a convenient form much information only to be gleaned elsewhere from many not always accessible sources.

In his Preface Mr. Mayers has set forth the *raison d'être* and the object of his new Manual, as well as the sources of his information. With a few exceptions the latter is drawn entirely from the *Ta Ts'ing Hwei Tien*, or "Collected Institutes" of the Dynasty now occupying the throne of China. These "form in reality a code of law by which every act of the Imperial Government, from the daily movements of the sovereign to the conduct of the lowest official functionary, is strictly bound to be guided."* Moreover, any one acquainted with the Collected Institutes "will have little difficulty in recognizing.....that the foundations of the Chinese State repose upon an all pervading officialism." In these passages of the Preface lies the secret of the mysterious first title of the work. The Chinese Government reposes on the foundations of an all pervading officialism; the rules by which the official class is guided are set forth in the *Ta Ts'ing Hwei Tien;* the work under review is to a great extent a digest of part of the *Ta Ts'ing Hwei Tien;* ERGO, Mr. Mayers

* Preface, iv.

feels bound to name it in the first place "The Chinese Government," leaving an alternative designation "A Manual of Chinese Titles" for those who prefer a simpler and more obviously appropriate title. It is doubtless hard on an author that he should be denied the privilege of naming his own work as he pleases, but in this case it requires little prophetic power to predict that of the two titles one will be taken and the other left, and that the preference will *not* be accorded to the "Chinese Government."

For convenience of reference the book is subdivided into twelve parts, viz.:

I.—The Imperial Court,
II.—Metropolitan Administration,
III.—Provincial Administration,
IV.—Government of Peking,
V.—The Three Manchurian Provinces,
VI.—The Manchu Military Organization,
VII.—The Chinese Army,
VIII.—Hereditary Ranks, &c.,
IX.—Examinations and official degrees,
X.—Buddhism and Taoism,
XI.—Mongolia and Turkestan,
XII.—Tibet and the Lamaist Hierarchy,

followed by an appendix in three Sections, treating of

1.—Chinese Official Ranks,
2.—Chinese System of distinctive Collocation of Characters,
3.—Chinese renderings of European Titles.

This subdivision does away with the necessity for an Index in English, and any Chinese character standing first in a title, can be traced to the page on which it occurs by reference to the Radical Index at the end of the work. The twelve parts above may be classed in a general way into two divisions, the first extending to the end of Part VII, and more strictly devoted to the consideration of the titles of public functionaries in China; the Second division has to do with Titles of Honour, and with those

parts of the Chinese Empire outside the Eighteen Provinces. It is to the former, as the more practically useful, that it is proposed to accord most attention in this notice.

Part I deals with the Emperor and the Imperial Family, the Imperial Nobility, and the Offices and Departments connected with the Court, ending with an enumeration of the Imperial Mausolea, or "Eastern and Western Tombs," as they are generally called by foreigners.

The first personage presented is, of course, the Emperor, and a transcription in full will give a good idea of the manner in which Mr. Mayers arranges his material:

HWANG-TI 皇帝—The Emperor. Ordinary designation *Hwang Shang* 皇上; *Shang* 上. Title of respect *T'ien-tsze* 天子, the Son of Heaven. Popular appellation *Tang-kin Foh-yeh* 當今佛爺, the Buddha of the present day. Also *Chu Tsze* 主子 *i.e.*, the Master, or Lord; and, in adulatory addresses, *Wan Sui Yeh* 萬歲爺, *i.e.*, Lord of Ten Thousand Years.

This is sufficiently concise; perhaps too brief a notice to give of the head and front of the Government of China. A list of the Imperial expressions for *I*, (or rather, as usage in the West requires, *we*,) such as *chên* 朕, *chên-kung* 朕躬, &c., would have been most useful. Again, if *Hwang Shang* is the *ordinary* designation of the Emperor, what species of designation is *Hwang Ti*? It is commonly known that *Hwang Ti* is the term employed in Treaties and in reference to deceased Sovereigns, and presents some analogy with the "Caesar" of the Roman Emperors, while *Hwang Shang* is a colloquial expression, used also of the reigning Emperor in the Court Circular, Memorials, &c. But, in such contexts, each of these designations is *ordinary*, and Mr. Mayers would have conferred a favour in drawing the requisite distinction between the two usages at the cost of a few extra lines. Lastly, *Tang-kin Foh-yeh* and *Wan Sui Yeh* are by no means the only expressions metaphorically applied to the Emperor. He is occasionally alluded to as the "One that looks towards the South," and is flattered by being

likened to dragons of various kinds and descriptions. The word *Shêng* 聖, holy, appears in many locutions designating his person and his acts, and though he apparently arrogates to himself neither cousinship with the sun nor brotherhood with the moon, he can fairly claim many more appellations than Mr. Mayers has enumerated.

The Empress and other denizens of the Harem, the Princes, Princesses and Hereditary Imperial Nobility are next noticed. It may be remarked that many of the titles of the last named are compounded partly, some entirely, of Manchu words of which the signification is of a martial nature. Thus *Ho-sheh* (No. 17)* and *Ku-shan* (No. 20) each represent Manchu words meaning a *banner* (analogous to the word *ch'i* 旗 still used to denote the divisions of the modern Manchu and Mongol soldiery), while *bei-lêh* (No. 19) is said to have the signification of a *leader*. The same idea is found in those of the titles of nobility which are in Chinese; as in the epithets *Chên-kwoh* 鎮國 and *Fu-kwoh* 輔國 (No. 21 to 28) the "Defenders and Supporters of the State," and in the very title *Tsiang-kūn* 將軍, a more literal equivalent of our Duke, or *dux*, than 公 *kung*. For further information respecting the titles and designations of the Emperors and their kindred, the reader is referred by Mr. Mayers to his article on the "Chinese Imperial Family" appended to "Translations of the *Peking Gazette* for 1875." He will there find that *Gioro* (No. 30)† is equivalent to the Chinese word *Shih* 氏, a *family*, and it is there incidental allusion is made to the common practice in Peking of styling the Imperial uncles of the present and late Emperors the "seventh Prince" "sixth Prince," and so on, accordingly as they are the seventh, sixth, &c., sons of Hien Fêng.

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* The Chinese Manchu Dictionary 清文彙書 translates *Ho-sheh* by 方 a square, 角 a corner, &c.

† The Dictionary referred to in the previous note translates *Gioro* by "forehead."

The remainder of Part I is taken up with a list of the various Courts and Establishments connected with the Imperial Family, and of the officials belonging to them, winding up with the names of the Imperial Mausolea.

Part II. elaborates, in a satisfactory and exhaustive manner, the Metropolitan Administration (or, as more generally called, the Central Government), and its members. The term "Metropolitan Administration" must be carefully distinguished from the "Government of Peking" which is subsequently treated in Part IV.

The Central Government is administered by the Councils of State, viz., the Grand Council (軍機處), and the Grand Secretariat (內閣, generally translated heretofore "Inner Council"); the Six Boards; the Censorate; the Five Courts; the Han-lin College, and the Imperial Academy. The work of these various Councils, Boards and Departments necessitates an enormous staff of officials of various ranks. The titles and duties of these are translated and explained categorically, with the addition of much information about many of them which throws still further light on their functions and attributes.

Another trace of the military basis on which the government of the Manchu dynasty is organised is found in the title of the Council of State, which is, literally interpreted, "the Place of Plans for the Army." Mr. Mayers states that "this institution derives its origin from the practice instituted by the earlier Emperors of the present dynasty of treating public affairs on the footing of a military council, whence the title adopted in about the year 1730, for the council as it at present exists." The date given is that of the 8th year of the Emperor Yung Chêng, a sovereign whose renown depends less on feats of arms than on the excellent Chinese in which his Decrees are written. His sole campaigns seem to have been two expeditions against the Kalmucks or Eleuths, but perhaps it was at this epoch that the Council of State obtained its new title, and superseded in

importance the former Supreme Council, the Grand Secretariat. The latter still retains, however, a nominal prestige which has not been eclipsed by the Council of State, for "admission to one of the six posts which constitute its superior ranks confers the highest distinction attainable by Chinese officials." The superior ranks here alluded to are those of Grand Secretary and Assistant Grand Secretary, the former four, and the latter two, in number. Of these six, half in each rank are always Manchus and half Chinese. Since the death of Wên-hsiang, the second of the Grand Secretaryships has remained vacant, but the three others are enjoyed by Li Hung-chang, Governor-General of Chihli, Tso Tsung-t'ang, Governor-General of Shensi and Kansuh, and Pao-yün, a prominent member of the Tsungli Yamên and a holder of several important offices, both military and civil, at the capital. Attention has already been called in this article to the important fact that Li Hung-chang, a Chinese, is the Senior Grand Secretary. The title of *Tung Koh*, is, in the Chinese "Red Book," ranked as No. 3 and *T'i Jên Koh* as No. 4, not in the order Mr. Mayers has given. If this rearrangement be correct, the Chinese Tso Tsung-t'ang is Senior to the Manchu Pao-yün.

Of the Honorary Titles (Nos. 137 to 142), Grand Preceptor, Grand Tutor, and so on, it may safely be asserted that they are obsolete. Mr. Mayers seems to have imagined that there is no distinction to be drawn between the above Preceptorships, Tutorships, &c., of the Emperor, and the same offices in relation to the Heir Apparents. They are, however, to all intents and purposes, nominal though the appointments be, essentially distinct. To the titles given in Nos. 137 to 142 he should have added

vii. 太子太師 Grand Preceptor of the Heir Apparent, 1*b*.
viii. 太子太傅 Grand Tutor of the Heir Apparent,.... 1*b*.
ix. 太子太保 Grand Guardian of the Heir Apparent, 1*b*.
x. 太子少師 Junior Preceptor of the Heir Apparent, 2*a*.
xi. 太子少傅 Junior Tutor of the Heir Apparent, ... 2*a*.
xii. 太子少保 Junior Guardian of the Heir Apparent, 2*a*.

The author says, "These titles are now seldom conferred with the exception of No. VI," *i.e.*, 少保, Junior Guardian. As a matter of fact at the present day this title is never conferred, nor can it be said that this title is ever bestowed "*as* the (nominal) Guardianship of the Heir Apparent." Mr. Mayers would seem further to imply that 太子少保, Junior Guardianship of the Heir Apparent, is the sole relic of these "palace honours" 官銜 (as they are commonly called). But there are actually four eminent officials (viz., Tso Tsung-t'ang, Li Hung-chang, Ch'ung-'hou and Pao-yün), who all hold the title of *Grand Guardian of the Heir Apparent.* As this title was held by the late Grand Secretary, Wên-hsiang, and as it is also held by the three existent Grand Secretaries, it may fairly be inferred that Grand Guardianship of the Heir Apparent is essentially part of a Grand Secretary's roll of honours.

Under the head of the "Tsungli Yamên" (No. 152) will be found an interesting sketch of the institution of that Chinese Foreign Office. "This department, like the *Kün-ki-ch'u* or Grand Council, is considered not so much a separate organization with ranks and promotion specially appertaining to itself, as a species of cabinet formed by the admission of members of other departments of state." Brought into existence by a Decree of January 19th, 1861, and comprising among its members all those of the Council of State, and six other officials of the highest rank, this *Yamên* has been a living fact for seventeen years, and yet the Chinese "Red Book" continues unconscious of its existence. This department superintends not merely the affairs incidental to foreign diplomatic intercourse, but also those institutions in which foreigners form part of the working staff, such as the Maritime Customs, the "Peking University," &c. The Departmental work of this office is conducted by Secretaries, of which the senior are styled *Tsung-pan* 總辦, and the Junior *Chang-king* 章京; these two last-named characters reproduce the sound of a Manchu word

meaning an "assistant," and which is properly spelled *Chang-chin*, but vulgarly pronounced *Chan-yin* (see page 13).*

With regard to the Six Boards, it should be remarked that the order in which they are enumerated is not arbitrary. As in England where the Treasury is more aristocratic than the India Office, and the Home Department than the Colonial Office, so in China the Board of Civil Office ranks first, as would be expected in this land of officialdom. The literary designation of the Board of War, *viz.* (*Hsi Pu* 犀部) is a curious one at first sight, if the character *Hsi* be taken in the sense of a rhinoceros! It more probably means, of course, what K'ang-hi calls 兵器之堅 "strength of martial weapons."

Each of the Six Boards has an almost similar staff of Presidents, Vice-presidents, Secretaries and clerks, and many of their titles are held as honorary or purchased distinctions. Thus every Governor-General is *ex officio* President of the Board of War, while Governors of Provinces, and the Directors-General of the Yellow River, and of the Grain Transport, are similarly Vice-presidents of same Board. The Secretaryships (Nos. 163 to 166) "are very largely obtained by purchase or conferred as distinctions without entailing more than a nominal connection with the Boards to which they relate." Under these circumstances the title has generally prefixed to it the characters 額外 *Ngê-wai*, "Supernumerary."

This part of the book is remarkable for the conciseness and, at the same time, the comprehensiveness of its details. Though of less than twenty pages, it constitutes an excellent epitome of all the information that can be required to form a very complete idea of the machinery of the Central Government, but its contents will not be retained at the student's finger-ends without considerable study and exercise of memory.

Part III has to do with the Provincial Administration and

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* *Pih-t'ieh-shé* (No. 181) represents the sound of a Manchu word, not *bit ke shi*, but *bit-hê-shi*, literally *shu-pan* 書辦, from *bit-hê* "a book."

as such will have a nearer interest for residents at the Ports. The highest civilian in the provinces is the *Tsung-tuh*, or Governor-General;* he is not necessarily the highest official in his own province, for where there is a Tartar General that officer ranks with but before him (see No. 426); the Governor ranks with but after him, so that these three officials are sufficiently close in rank to make it impossible for any one of them to overbalance the other two; they form a triangle of which the sides are very nearly equal, any two sides being necessarily greater than the third. The career of Ying Han, who was Governor-General at Canton in 1875, illustrates this point, which is the most pronounced characteristic of the provincial policy of the present Dynasty. Ying Han, being a Manchu, might naturally have looked for the support of his fellow-countryman the Tartar General, Ch'ang Shan, in his projects, but, as it turned out, the latter sided with the Governor, and Ying Han found himself overpowered. So strong was this coalition felt to be, that, though the Governor-General had powerful friends at Court, it was deemed necessary to dismiss him from his post.

This Chinese system of equipoise (which will be found equally in force throughout the Central Administration, where every Board has two Presidents, four Vice-Presidents, and so on), finds a counterpart in Japan where each post has two incumbents, one of whom acts as a check on the other. To complete the system of control over the provinces, the Censors have the power of pronouncing abuses which may come to their knowledge.

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* Mr. Mayers ignores the title of Viceroy so commonly applied to these officials. They cannot be held to represent the Sovereign as do our Viceroy of India and Lord Lieutenants of Ireland, but are more comparable to our Governors of Colonies; while the *Sün-fu* resemble, in most provinces, what we call Lieutenant-Governors. Observe, however, that a *Tsung-tuh* is not a mere *Sün-fu* of higher rank. Their functions are essentially different, and it is expressly stated, with regard to the Governors-General of Ssŭ-ch'uan, Kan-suh and Chih-li, that they exercise the duties of Governor, in addition to those of Governor-General.

Of the Financial and Judicial Commissioners, commonly called Provincial Treasurer and Judge, each province has one, excepting Kiang-su, which has two Treasurers, and Fuh-kien, which may be said to have two Judges, as the Intendant of Formosa (Taotai of Taiwan) has the rank and powers of a Judicial Commissioner. The privilege of addressing memorials directly to the Throne ends with the two Commissioners.

The Taotai, or Intendant of Circuit, forms the link between the high officials of the province and those who come under the general designation of "Local Authorities." He is the last of those who are addressed as *Ta-jên*, 大人, and the first whose jurisdiction is limited to a certain defined portion of a province. To style him "a functionary placed in administrative control over two or more Prefectures" is too restrictive. A circuit may, and often does, comprise not only Prefectures, but also Independent Departments, Independent Sub-Prefectures and even towns which cannot be classed under any of these designations, such as Urumtsi and Murui, included in the Chên-Ti (鎮迪) circuit, Kansuh; or Shan-hai-kuan (山海關), which is under the control of the only Taotai in Shingking. There are seventy-seven territorial circuits in China, Shensi coming first with eight, and Shingking last with one. Circuits are variously named; generally the first characters of the subordinate cities are strung together, as in the Chi-Tung-T'ai-Wu-Lin 濟東泰武臨 circuit in Shantung; occasionally, however, they adopt the ancient name of the region, as the Ho-tung 河東 circuit, Shansi, and Ling-hsi 嶺西 circuit, Kuangtung; or their designation implies their *orientation*, as in the case of the Ch'uan-pei 川北 (North Ssŭch'uan), and Kuei-hsi 貴西 (West Kueichou) circuits.

It being by Treaty stipulated that Consuls shall rank with Taotais, it is with the latter that the foreign authorities at the ports have most to do. Canton forms an exception, for there being no territorial Taotai resident there, Consuls communicate directly with the Governor-General and Governor. At Tientsin

there is a special post of "Customs Taotai," with whom international business is transacted. The exceptional position of the Taotai of Formosa has already been alluded to.

The "Prefects and Magistrates of different classes constitute the general administrative body of the provincial civil service." They are the officials who come most nearly in relation with the general population, and as such are called the "Father and Mother* of the people." They are commonly known as the "local authorities."

In the Eighteen Provinces there are 182 Prefectures; of these Shensi, as Mr. Mayers remarks, contains the smallest number, viz., seven, but Kiangsi has not the honour of containing the largest, for Yünnan comes in first with 14. There are besides two Prefectures in Shingking. Shun-t'ien Fu (Peking) and Fêng-t'ien Fu (Moukden) are exceptional Prefectures, and are administered by Governors called *Fu yin* 府尹 (See Parts IV and V). The latest addition to the Prefectures of China is T'ai-pei Fu (臺北) in the North of Formosa, a few miles from Tamsui.

Next in rank to the *Fu*, is the *T'ing* or Sub-prefecture, which is of two kinds, either independent of, or subject to, a Prefecture. Both kinds are found to be established in positions where the administration of the laws is a matter of difficulty. There are 25 Independent Sub-prefectures in China, Ssŭ-chuan having the greatest number, 6, while many provinces have none. Sub-prefectures, as a rule, are to be found on the outskirts of the Empire Proper, especially where the Imperial authority is not very firmly established; others have been founded to control the aboriginal tribes in the interior of Kuangsi, Kueichou, Yünnan, &c. There are a few *T'ings* outside the Eighteen Provinces; that of *Hu-lan* in Tsitsihar may be instanced (See No. 374). A new

* It may not be so generally known that Assistant Magistrates are, at Peking, jokingly called 姨奶奶 *yi nai-nai* the "Aunts and Grand-mothers" [of the people].

Sub-prefecture has lately been established in Kansuh (to the South of Ling Chou 靈) with the name Ning-ling 寧靈.

The Independent Departments, or *Chih-li chow*, correspond in rank to Sub-prefectures, and are a grade higher than the *San-chow* 散州, or Subordinate Departments. Of the two kinds there are altogether 243 in China, of which number 45 are in Kuangsi. This estimate includes, however, 29 native Departments (referred to under No. 328) which find place in the Chinese "Red Book."

Of the *Hien*, or Districts, there are 1,299 in the Eighteen Provinces and 7 in Shingking. Chihli comes first with 124 and Kueichou last with 34. The average for each province is about 70. Every prefectural city, with the exception of two in Kueichou, is also a District city, and in some cases, as at Peking for instance, comprises two District cities within its limits. In one solitary instance, that of T'ai-ts'ang Chou in Kiangsu, a District city is coincident with the *Chef-lieu* of a department. The *Hien* as a division of a province, seems to have existed with little or no variation from very early times. The word itself is explained by its derivative *Hsüan* 懸, thus meaning "dependent [on a Prefecture]." While the *Chün* 郡 has been superseded by the *Fu* 府, while the *Chou* 州 has dwindled from a province to a department, the *Hien* has persisted unchanged.

Prefectures, Departments and Districts, as well as the offices of the high provincial authorities, are provided with a staff of assistants, secretaries, clerks, &c., known by the common name of *Tso Tsa* 佐雜. With these is concluded the enumeration of the members of the provincial administration. The Literary Chancellorship (No. 323) is "a special appointment, usually filled by officials of high literary degrees who leave Peking for three years to serve in this capacity. They preside at the prefectural examinations and give the degree of *Siu-ts'ai*." The collection of Customs at Canton and Hwai-ngan, and the manufactures of silks, &c., at Nanking, Soochow and Hangchow, are superintended by officials specially appointed from the Imperial Household. The supervision of the

Yellow River embankments, and the control of the Transport of Grain,* are invested in Directors-General, the headquarters in the former case being in Shantung and in the latter in Kiangsu. Each of these officials ranks as a Vice-president of the Board of War and as Junior Vice-president of the Censorate, thus being on the same footing as Governors of Provinces.

Among the mountain ranges of Kuangtung, Kuangsi, Yünnan, Kueichou and Ssŭchu'an there remain to the present day tracts of country inhabited by aboriginal tribes which the Chinese have never been able to reduce to complete subjection. The government of these semi-independent tribes "in general is left in the hands of their hereditary chieftains, upon whom high sounding titles of various degrees are bestowed in accordance with a system introduced originally by the Mongol conquerors of China." The independence of the aborigines in Formosa is even more complete, though the island is perhaps on the eve of a change in that respect. The Japanese expedition awoke the Chinese Government rather roughly to a sense of its short-comings, and the establishment of a District (called Hêng-ch'un 恒春), at the south of the island, was the first step in the required direction. Even now (or at least until very lately) the Magistrate at Hêng-ch'un continues to pay black-mail quarterly to the chief of the neighbouring tribe. The establishment of a second city at Pilam, on the South-east coast, is now contemplated, and the Formosans may be induced in process of time to *kai t'u wei liu* 改土爲流 "accept the rights of citizenship."

Part IV treats of the Government of the City of Peking. Though nominally a *Fu*, or Prefecture, the importance it derives from being the residence of the Court, necessitates a particular organisation in its government. Its head is not a Prefect, *Chih-fu*, but a *Fu-yin* 府尹, which the author translates

* The Director-General of the Grain Transport is, in the *Ta Ts'ing Hwei Tien*, stated to be of the higher grade of the second rank, not of the lower grade, as classed by Mr. Mayers.

"Governor," and which has been frequently rendered Mayor. He has a colleague called "Governor Adjoint" and, as subordinates, a Vice-Governor and a Sub-prefect (治中), besides the usual staff of a prefecture. The other officials of the municipal government are connected in one way or another with the police of the metropolis, excepting a few who superintend the Peking Octroi, Granaries and Mints. This Part contains the only humorous remark detectable throughout the book; as such it is worth quoting, and will at once recommend itself to any one who has visited Peking. "The Roadway Office. The repair and maintenance of the streets of the outer (Chinese) City of Peking are—*nominally*—cared for by this department." Mr. Mayers is not responsible for the italics.

From the wording of the final paragraph (No. 364), it might be inferred that all the cash current in China are coined at Peking. This is not so; though fewer in number than during the early reigns of the dynasty, there are still mints in several provinces which continue to issue copper coin. It is difficult to state anything with certainty with regard to the present reign, but under T'ung-chih there were mints open in Fuhkien, Shantung, Shansi, Kiangsu, Hupei, Hunan, Chekiang, Kuangsi, Yünnan, Ssŭch'uan, Taiwan and Chihli (at Paoting Fu). In the *Peking Gazette* of a few months ago there appeared a memorial from the Governor-General of Kansuh, asking to be excused from obeying a decree ordering him to reopen the Kansuh mint (formerly located at Kung-ch'ang Fu 鞏昌.)

A brief sketch, in Part V, of the system of Government adopted in the three Manchurian provinces, is followed by a very complete *résumé* of the Manchu Military organization in Part VI.

It is scarcely necessary to point out that herein lies all that is most characteristic of, and peculiar to, the reigning dynasty. The civil administration of the Ming Sovereigns suffered little change by the accession of the Manchu rulers; it is even surprising, as was pointed out in note in the *China Review* (Vol. VI, No. 2, page 137), to how small an extent the dominant race participates in the

direct Government of the people. The sole tangible precaution adopted against revolts of the Chinese has been the stationing of Manchu troops at certain places in the Eighteen Provinces and Mongolia, to which must be added the (nominally) large garrisons in and around Peking. The balancing of authority in the provincial Governments, by which no one official has a dangerous excess of power in his own hands, has already been adverted to, and acts as a safeguard against attempted treason among the official class; while, finally, the exaggerated reverence for parental authority, which is so universal in the Chinese people that the promises of the Fifth Commandment are by some considered to have been fulfilled towards this race, is transmuted into a species of loyalty to the office, if not to the person, of the Emperor.

The Eight Banners, "under one or another of which all living Manchus and all descendants of the Mongolian and Chinese Soldiery of the Conquest, are enrolled," together with the Chinese provincial troops, or "Army of the Green Standard" (see Part VII), constitute the standing forces of the Empire. In actual warfare, however, more practical use is made of the "so-called *Yung* 勇 braves, or irregulars, enlisted or discharged according to circumstances." The regulars of each province are ranged under three commands, *viz.*, that of the General-in-Chief (*T'i-tuh*), of the Governor-General, and of the Governor. The latter division forms the garrison of the provincial capital, and like that of the Governor-General, has a commandant with the title of *Chung-kün*, who fills the post of Adjutant or Military Secretary. At Canton the Governor-General's Adjutant is known as the *Kuang-hip* 廣 協; and the Governor's as the *Chung-hip* 中 協.

There are separate military organisations under the command of the Directors-General of the Yellow River and of the Grain Transport, and there is a special squadron to whom is allotted the duty of patrolling the Yang-tsze.

Mr. Mayers omits all mention of the marine forces of China. In many cases, certainly, the designations of the officers are

identical with those for the corresponding ranks of the land army, but their titles would demand a different translation, and should therefore have been given. There are, besides, some few titles peculiar to the naval service, of which *Kuan Chia Kuan* 管駕官, Commander of a gunboat, may be instanced as one. As it is, if a naval officer has the title of *Yeo-ki* (No. 444), as he very well may, he must still be styled a "Major," however incongruous the rendering may seem to Western ideas.

With Part VII ends that portion of Mr. Mayers' work which has to do with the titles of public functionaries in China. As regards the rest of the book, it is set forth in the Preface that "the most detailed attempts at explanation have been devoted to those branches of the subject which are comparatively remote from the beaten track of study, and upon which, consequently, a new source of information is likely to be more useful. This has been especially the case with reference to the Chinese system of literary examination and titular distinctions, as also in connection with the distribution of authority in Mongolia, Turkestan and Tibet."

On these points the reader is referred to the book itself, as no notice which did not deal largely in quotation could do justice to the chapters which Mr. Mayers has devoted to them, and which are copious enough in details to form treatises by themselves. In Parts XI and XII, especially, there is packed away a vast store of information in a marvellously small space.

The Sections of the Appendix are as useful in their way as the foregoing portion of the book. Section I., on the "Chinese Official Ranks," may be held to throw a general light over the rest of the work. It is also to some extent supplementary to Part IX on "Examinations and Official Degrees."

The "practice of vacating office by the junior of two relatives who may be brought into contact with each other, within certain prescribed limits, in the same provincial area," which "is designated *hwei pi* or 'respectful withdrawal in the presence of a superior'" (page 119) was well illustrated on the appointment

of Liu K'un-yi in 1875 to the Governor-Generalship of Canton. Up to that time Liu Ch'ang-yu, of the same family as Liu K'un-yi, and said to be his uncle, was Governor of Kuangsi. The impossibility of the latter remaining as subordinate to his own nephew was so obvious that the decree appointing Liu Ch'ang-yu to the Governor-Generalship of Yünnan and Kueichou appeared side by side with the announcement of his nephew's appointment to Canton. This case, it is true, cannot be considered as exactly fulfilling Mr. Mayers' definition of *hwei pi*, but shows how the same desired result can be effected by different means.

Sections II and III will chiefly be interesting and useful to translators. The system of distinctive collocation of characters is indeed one "which cannot safely be ignored by any student of the language," especially if he be at any time engaged in official correspondence with the Chinese authorities.

The list of Chinese renderings of European titles is, however, the most welcome addition of all to the body of the work. Its usefulness can be best expressed by saying that to have omitted it would have detracted seriously from the completeness of the book. It is not too much to say that Mr. Mayers is the one man whose *dictum* on such a subject is likely to be universally accepted, and all must be grateful to him that he has published his *dicta* for the general benefit. That the renderings Mr. Mayers has sanctioned will be so accepted is hardly questionable. No list of the sort has been hitherto in general use, except the few titles employed at Hongkong, and translators have been reduced to rendering European titles into Chinese in a rather haphazard way. Among the Diplomatic titles it will be noticed that Mr. Mayers has lately adopted a new rendering for the office he himself fills; this is presumably in consequence of his promotion to the local rank of a Second Secretary in the Diplomatic Service.

Among the naval titles, "Commander," was formerly translated *Chu-tsiang* 主將, and perhaps the reason for the substitution of *Ts'an-tsiang* should have been given, or at least

some notice have been taken of the change. As a whole, however, the renderings appear to be fairly well selected and adapted.

That the subject selected, and the treatment it has received combine to make a book which will add to Mr. Mayers' reputation, and which can be cordially recommended to the student and the general reader, it is hoped the foregoing pages have made sufficiently plain.

G. M. H. PLAYFAIR.

INTRODUCTION TO THE SECOND EDITION.

THE present edition of Mayers' *Chinese Government* being merely a reprint of the original publication and not a revision, the publishers have entrusted to me the task of embodying in an Introduction such information regarding administrative changes during the past eight years as shall compensate to some extent for the emendations which would have more fittingly found a place in the body of the work. Some alterations were suggested by me in the *China Review* when criticising the book shortly after its appearance, and need not here be further alluded to, as the critique in question is appended to this re-issue. Sundry further corrections of the original text have occurred to me since and others have become necessary owing to the reorganisation of certain provinces by Imperial Decree. I propose to add a few notes, which I consider likely to be of general interest, on what may be called Curiosities of Chinese Officialdom. The addition, finally, of an index to the Chinese titles, arranged alphabetically according to the author's own system of orthography, will prove, I trust, a means of speedier reference than the original Radical Index.

G. M. H. PLAYFAIR.

Shanghai, June 14th, 1886.

FURTHER ADDENDA AND CORRIGENDA.

DURING the minority of the Emperor T'ung Chih, in 1862, the Prince of Kung was appointed Regent of the Empire. The style adopted to designate his position gives us a useful phrase, viz.:

I CHÊNG WANG 議政王.—Prince Regent.

Another phrase, necessitated by the minority of the present Emperor, is—

HWANG T'AI HOW LIN CH'AO 皇太后臨朝:—Empress Dowager Regent. Her Majesty's act of regency is also described by the expresssion *Ch'ui Lien T'ing Chêng* 垂簾聽政, literally, "To drop the curtain and administer the Government," as the ministers' eyes may not gaze on the Empress's face.

No. 143.—Of the ten Subchancellors, six are bannermen and four Chinese.

No. 144.—Of the ten Readers, six are bannermen and four Chinese.

No. 145.—The Assistant Readers are sixteen in number, not nine; fourteen of these are bannermen and two Chinese.

No. 146.—Of the six Archivists, four are bannermen and two Chinese.

No. 200.—Weighty affairs of State are often entrusted to the deliberations of the "Six Boards and Nine Ministries," but there is likewise a more select assemblage which has similar functions, in criminal affairs, viz.:

SAN FAH SZE 三法司.—The Commission of Revision, consisting of the President of the Board of Punishments, the President of the Censorate and the Director of the Grand Court of Revision.

No. 282.—The Epistolary style of a Subprefect is also *Fên Fu* 分府.

The following is a list of the denominations of Second Class Subprefects, indicating the special functions they exercise; the title *T'ung Che* 同知 is to be understood after each;

緝捕 河捕 捕盜 總捕 督捕 巡捕 軍捕 糧捕 — Specially appointed to control various classes of evildoers.

河務 管河 水利 — In charge of water communications.

江防 分防 海防 河防 — With control over coast and river defence.

清軍 軍糧 河軍 理事 — With military jurisdiction.

船政 — In charge of naval construction.

撫民 撫夷 理猺 理苗 理番 經歷 — With jurisdiction over turbulent populations and savage tribes.

Some of these have entrusted to them a combination of duties as indicated by their titles. For instance a 巡捕 *T'ung Che* has

to attend to the Salt Revenue as well as to keep in order turbulent characters.

No. 283.—Assistant Subprefects enjoy a similar variety of denominations, as the following list shows (the title 通判 being understood):—

緝捕	墾捕	水利	墾漕
捕河	清軍	督理水利	撫民
捕盜	理事	管糧	撫彝
總捕	分防	督粮	理苗

No. 284.—The Personal Designation in the recital of titles *Chêng T'ang* 正堂 is used of a Department Magistrate as well as of a Prefect and District Magistrate.

No. 326.—The characters Ho-tung 河東 in the title of the Director-General of the Yellow River are said to be a contraction for *Ho*-nan and Shan-*tung*, the two provinces with which he is chiefly concerned.

No. 329.—There are in the provinces of Kuangsi and Yünnan certain native Departments (*t'u-chou* 土州) and Districts (*t'u-hsien*, 土縣), and one instance in Ssŭch'uan of a Township (*t'u-ssŭ*, 土司), of which the administration is confided to hereditary rulers. In about one half of these the official is a native of the place, but in the remainder the rulers are from remote provinces of the Empire, notably from Yi-tu Hsien, which is the head District of Ch'ing-chou Fu, Shantung. It is an interesting subject of enquiry how these extra-provincials came to acquire hereditary rule over the native tribes of the southern frontiers.

Subjoined is a Table of hereditary jurisdictions in Yünnan, Kuangsi and Ssŭch'uan.

T.C.= *t'u-chou* 土州; T.H.= *t'u-hsien* 土縣;
T.S.= *t'u-ssŭ* 土司.

District.	Rank.	Province.	Native Place of Magistrate.
Chieh-an 結安	T.C.	Kuangsi	Department
Chi-lun 信倫	,,	,,	,,
Hsia-lei 下雷	,,	,,	,,
Hsiang-wu 向武	,,	,,	,,
Lo-yang 羅陽	T.H.	,,	District
Lung-ying 龍英	T.C.	,,	Department
Ming-ying 茗盈	,,	,,	,,
Ssŭ-ling 思陵	,,	,,	,,
Tu-chieh 都結	,,	,,	,,
Tu-k'ang 都康	,,	,,	,,
Chiu-hsing 九姓	T.S.	Ssŭch'uan	Li-yang Hsien, Kiangsu
Hsin-ch'éng 忻城	T.H.	Kuangsi	T'ai-ts'ang Chou, Kiangsu
Fu 富	T.C.	Yünnan	Shao-hsing Fu, Cheh-kiang
Na-ti 那地	,,	Kuangsi	Chehkiang
Kuei-tê 歸德	,,	,,	Shantung
Kuo-hua 果化	,,	,,	,,
An-p'ing 安平	,,	,,	Yi-tu Hsien, Shantung
Chiang 江	,,	,,	,, ,,
Chung 忠	,,	,,	,, ,,
Lung 龍	,,	,,	,, ,,
P'ing-hsiang 憑祥	,,	,,	,, ,,
Shang-lin 上林	T.H.	,,	,, ,,
Ssŭ 思	T.C.	,,	,, ,,
T'ai-p'ing 太平	,,	,,	,, ,,

Nos. 383–384.—It may be noted in connection with the titles of these two mints that the word *Ts'üan* 泉 here is equivalent to *Ts'ien* 錢 "money." The latter character is of comparatively recent introduction into the language and replaced the ancient 泉 which was the original word for money. The character 源 has a similar meaning.

No. 455–ii. The character 侯 is a misprint for 侯.

Appendix, Section I. To his remarks on ranks, Mr. Mayers might have added that, besides the nine buttons in common use, there is a tenth, called *T'ow p'in ting tai* 頭品頂戴 or highest of all, bestowed on eminent officials. The possessor, it is said, wears a red button of the 1st rank without the usual silk loop.

Appendix, Section III. The following is a list of titles in use for officials of the Imperial Maritime Customs:—

Inspector-General	總稅務司	Tsung Shui Wu Sze.
Chief Secretary	總理文案稅務司	Tsung Li Wên Ngan Shui Wu Sze.
Chinese Secretary	管理漢文案稅務司	Kwan Li Han Wên Ngan Shui Wu Sze.
Commissioner	稅務司	Shui Wu Sze.
Deputy Commissoner	副稅務司	Fu Shui Wu Sze.
Assistant	幫辦	Pang Pan.
Divisional Inspector	巡工司	Sün Kung Sze.
Harbour Master	理船廳	Li Ch'wan T'ing.
Tide Surveyor	總巡	Tsung Sün.
Examiner	驗貨	Yen Hwo.
Tidewaiter	鈐字手	K'ien Tze Show.
Berthing Officer	指泊所	Che Po So.

Recent Administrative Reorganisation.

Of recent administrative changes the first in chronological order was the assimilation of the Government of Manchuria to that of China Proper.

Previous to 1876 the government of the provinces of Kirin and Hehlungkiang was, as stated in Part V., on a purely military basis; while that of Shingking, though approximating to the model of the Eighteen Provinces, was still essentially military. Since 1876 a gradual change has been effected. In Shingking the Military Governor has been invested with the powers of a Governor-General, the Civil Governor with those of a *Sün Fu;* a new Intendancy, that of the Marches or Eastern Border 東邊道,

has been established, and a prefect rules at Ch'ang-t'u 昌 ■, (instead of a Subprefect) with several recently established Districts under him.

In 1882 the reorganisation of Kirin commenced. The High Authorities remain for the present military, but an Intendancy has been established at Kirin, comprising one prefecture, several departments and districts and four independent subprefectures (at Pedné, Ch'ang-ch'un, Pin-chou and Wu-ch'ang).

The remodelling of Hehlungkiang is under consideration but the details have not yet been published in the Peking Gazette.

The recovery to Chinese rule of the New Dominion by the late Tso Tsung-t'ang has been followed, after an interval of several years, by a change in the mode of government, similar to the modifications in the Manchurian régime. In 1884 the Administrator of the New Dominion, Liu Chin-t'ang 劉錦棠, was gazetted Governor of Kansuh (a province which previously had been under the direct control of a Governor-General) and the New Dominion. At the same time a Provincial Treasurer was appointed and the Commander-in-Chief at Urumtsi was transferred to a similar post in the new province. Up to the present no Provincial Judge has been appointed. The other high provincial officials are a Brigade-General at Aksu; a Taotai at the same town with jurisdiction over three independent Subprefectures and one independent Department with several new Districts; and a Taotai at Kashgar with jurisdiction over two independent Subprefectures, three independent Departments and sundry Districts.

Lately steps in the direction of reorganisation have been taken in Formosa. Up till now a simple Intendancy dependent on Fuhkien, it is now proposed to change the status of the island to that of a separate province. The post of Govenor of Fuhkien will be abolished, the duties of Governorship devolving on the Governor-General of Min-cheh, who will be thus assimilated to the Viceroys of Ssŭch'uan and Chihli. The present Governor of Fuhkien will be Governor of T'aiwan, and will reside in Formosa

for six months in each year. Such at least is the present arrangement, but it is probable he will be required eventually to pass his whole time there. His provincial capital is yet to be built, at a point midway between Chia-yi and Chang-hua; in the meanwhile T'ai-pei Fu (Bangka) will serve temporarily as the seat of government. His provincial staff will consist of a Treasurer (a new post), a Taotai at T'ai-pei, who will also be Superintendent of Customs, a Taotai at T'ai-wan Fu, who will be at the same time Provincial Judge and Director of Postal Communications, Brigade-Generals at the Pescadores, T'ai-wan and T'ai-pei, Prefects at T'ai-wan, T'ai-pei, Chang-hua and Pilam and several Department Magistrates, Subprefects and District Magistrates besides those already existing.

The opening of the southern borders of Kuangsi to French trade is likely to require the introduction of certain administrative changes, but so far these have only been hinted at. The British conquest of Burma cannot fail to entail similar consequences in the immediate future.

Another important result of the late Franco-Chinese war was the institution in 1885 of a new Board at Peking styled the Hai Pu 海部, or Admiralty, with the Emperor's father, the Prince of Chun, as chief. The staff will probably be on much the same model as that offered by the original Six Boards, but full details are still wanting.

It is no doubt in connection with the general scheme of naval reorganisation that the Brigade-General hitherto stationed at Yang-chiang T'ing in Kwangtung has been transferred [June, 1886] to the port of Pakhoi. This official's command, as that of his colleague at Kao-chou Fu, in the same province, is now naval instead of military.

NOTES ON SUNDRY OFFICIAL POSTS.

The Central Government.

Though not mentioned in the "Chinese Government," each of the Six Boards and several of the minor departments (such as the Mongolian Superintendency, the College of Imperial Physicians, the Courts of Sacrificial Worship, Banqueting and State Ceremonial) would appear to be normally provided with a Supervisor [總理某部事務]. Practically these posts are seldom all filled. For instance, in 1885 there were such Supervisors over the Boards of Civil Office, Revenue and Works, while the Boards of Ceremonies, War and Punishments had none.

Precedence among Metropolitan Officials.

There appears to be no written law regulating precedence among the higher posts at Peking, but by observing the course of promotion in the pages of the Gazette, the following scale has been elaborated and may be considered fairly accurate.

1. Comptroller-General, Civil Office.
2. do. do. Works.
3. do. do. Mongolian Superintendency.
4. President, Civil Office.
5. do. Revenue.
6. do. Rites.
7. do. War.
8. do. Punishments.
9. do. Works.
10. do. Mongolian Superintendency.
11. do. Censorate.
12. Senior Vice-president, Civil Office.
13. Junior do. do.
14. Senior do. Revenue.

15. Senior Vice-president, Rites.
16. do. do. War.
17. do. do. Punishments.
18. Junior do. Revenue.
19. do. do. Rites.
20. do. do. Punishments.
21. Senior do. Works.
22. Supervisor, Instruction.
23. Senior Vice-president, Mongolian Superintendency.
24. Junior do. Works.
25. Senior do. Censorate.
26. President, Imperial Clan Court.
27. Junior Vice-president, War.
28. do. do. Mongolian Superintendency.
29. Junior Vice-president, Censorate.
30. Director, Office of Transmission.
31. do. Court of Revision.
32. do. Court of Sacrificial Worship.
33. do. Court of the Imperial Stud.
34. do. Banqueting Court.
35. do. Court of State Ceremonial.
36. Deputy Supervisor, Instruction.
37-42. Subdirectors *in the same order as the Directors given above.*

Duplication of Posts.

The posts of President, Vice-presidents Senior and Junior, and of Senior and Junior Censors in the Six Boards, are held in duplicate, one incumbent being Manchu or Mongol and the other a Chinese or Chinese Bannerman; such posts are consequently distinguished as Manchu appointments 滿 缺 and Chinese appointments 漢 缺.

As a rule Chinese Bannermen are eligible for the Chinese appointments only, but they are sometimes found occupying a Manchu

post. It appears to be in such cases essential that the Bannerman's name should be on the Manchu pattern. Thus 吉和, a Chinese Bannerman who in the Manchu style uses only his *ming* 名, would be eligible where 徐桐, also a Bannermen but called by both his orignial *hsing* 姓, *Hsü*, and his *ming*, *T'ung*, would be debarred.

The same duplication of posts prevails in the other departments of government with two exceptions, viz., the Mongolian Superintendency, officered exclusively by Manchus and Mongols, and the College of Imperial Physicians, in which the officials are all Chinese, and almost invariably natives of Peking.

Supernumerary Vice-president.

There is attached to the Mongolian Superintendency a Supernumerary Vice-president [額外侍郎] not mentioned by Mayers. He is always a Mongol prince.

Mongolia, Turkestan and Thibet.

Previous to the recent reorganisation of the new Dominion and its partial incorporation in Kansuh, the administration of the government in Mongolia and Turkestan was reserved for members of the eight Banners. The only exceptions were the Administrator of the new Dominion, the Commander-in-Chief at Urumtsi, and the Brigade-General at Ili.

The Eight Banners.

There is no published information, accessible to the public, on the *personnel* of the Banner Corps, except that the Red Book notes the fact whenever a high Peking official happens to be Captain-General, Lieutenant-General, or Deputy Lieutenant-General of a Banner.

Appointments to these commands are, however, usually notified in the Gazette, and by diligent study of this periodical from

day to day, it is possible after a few years to form a tolerably accurate table of the incumbents of Banner commands. The following rules seem to hold good for posts in the Banner organisation:

1.—Bannermen only are eligible.

2.—Any Bannerman is eligible for any post; that is to say, a Manchu may be in command of a Mongol or Chinese Banner or *vice versâ*.

3.—But a Bannerman is seemingly never appointed to command the Banner to which he himself belongs. For instance, a Manchu of the Plain white Banner might command the Yellow or the Bordered white, but never the Plain white corps.

In this connection a curious fact may be chronicled. Ch'ung-yi 崇綺 (distinguished as the only Bannerman who ever attained the distinction of *Chuang Yüan* 狀元) whose daughter was selected to be T'ung-Chih's Empress, was by birth a Mongol, but on becoming the father-in-law of the Emperor, was transferred to a Manchu Banner. It is not impossible that this expedient was adopted in order that T'ung-chih's consort might be nominally of his own race.

A peculiarity in connection with Chinese Bannermen is noticed above under the head of "Duplication of Posts."

Provincial Authorities.

With three exceptions all such official posts as are properly speaking provincial (as opposed to certain special appointments held directly under the Crown) are open to Chinese and Bannermen alike. The three exceptions are the position of Commander-in-Chief 提督, whether naval or military, always filled by a Chinese, and of Tartar General and Deputy Lieutenant-General, invariably held by Bannermen.

As regards Brigade-Generals 總兵 it is the rule that they should be Chinese, but the rule is not hard and fast. For instance, in 1879 the Chao-t'ung (Yünnan) and Chungking (Ssŭch'uan)

commands were in the hands of Manchus. The Brigade-Generals at Yung-p'ing Fu (Ma-lan Chên) and Yi Chou, in Chihli, seem to be invariably Bannermen; and such was also the case, at least until lately, at Kashgar in Turkestan.

In the matter of the special appointments held directly under the Crown, viz., the Superintendents of the Hunting-Grounds at Jehol; of Silk Manufactures in Kiangsu and Chehkiang; of Customs at Kalgan (Chihli), Huai-an (Kiangsu), Sha-hu-k'ou (Shan-si), and Canton, the incumbents always belong to a Banner Corps and are generally Chinese Bannermen.

Memorialising the Throne.

In the old days the privilege of directly addressing the Throne extended even to Prefects. At the present time it has been much curtailed. In the provinces it ceases among civilians with the Judicial Commissioner, and among military officials with the Brigade-General. There is an apparent exception in the case of the Taotai of Taiwan, but he owes the privilege to the circumstance that he holds brevet rank as Judge, and is moreover *ex officio* Literary Chancellor for Formosa. The only cases in which he may avail himself of the right appear to be when announcing his assumption of office or reporting on the provincial examinations.

Similarly Brigade-Generals memorialise only when notifying arrival at a new post.

When addressing the Throne, Chinese speak of themselves as "ministers" 臣, Bannermen as "slaves" 奴才. But there are exceptions to both these rules. Military officials of whatever race now use the term 奴才, though formerly the same distinction existed among military men as among civilians. Among Manchus, Princes of the Blood use 臣 not 奴才.

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MANUAL

OF

CHINESE TITLES.

PART I.—THE IMPERIAL COURT

1.—Hwang Ti 皇帝.—The Emperor. Ordinary designation, *Hwang Shang* 皇上; *Shang* 上. Title of respect, *T'ien Tsze* 天子, the Son of Heaven. Popular appellation, *Tang-kin Fo Yeh* 當今佛爺, the Buddha of the present day. Also *Chu Tsze* 主子, *i.e.* the Master, or Lord; and, in adulatory addresses, *Wan Sui Yeh* 萬歲爺, *i.e.* Lord of Ten Thousand years.

2.—Hwang How 皇后.—The Empress. Lit. designation, *Chung Kung* 中宮; or when two consorts of equal rank exist together, as in recent times, *Tung Kung* 東宮 and *Si Kung* 西宮 with reference to the "Eastern" and "Western" divisions of the Palace allotted to their use. Title of respect, *Kwoh Mu* 國母, or "Mother of the State."

3.—Hwang T'ai How 皇太后.—An Empress Dowager.

4.—Hwang Kwei Fei 皇貴妃.—Secondary Consort (Concubine) of the first rank. Concubines of the second rank may from time to time be advanced, by imperial favour, to this grade, and from the first rank a secondary consort may be raised to the degree of *Hwang How* or Empress Consort.

5.—Kwei Fei 貴妃.—Concubine of the second rank.

6.—Fei 妃.—Concubine of the third rank.

7.—P'in 嬪.—Concubine of the fourth rank. (This character is also read *pin*).

8.—Kwei Jen 貴人.—Concubine of the fifth rank.

9.—Ta Ying 答應 and Ch'ang Tsai 常在.—Female attendants of the Emperor. These may be elevated to the rank of *Kwei Jên*. Beneath them, again, is a class of Serving Women, or *She Nü* 使女, who are recruited by annual drafts from the families appertaining to the Imperial Household, and who serve for a term of years within the Palace.

10.—T'ai Tsze 太子.—The Heir Apparent. Also called *She Tsze* 世子. Lit. des. *Hwang ch'u* 皇儲, and *Tung Kung* 東宮.

11.—Hwang Tsze 皇子.—Princes. The sons of an Emperor of the present dynasty are known simply as *A'-ko* 阿哥, a rendering of the Manchu word *agêh*, unless when designated by the princely rank bestowed upon them, such as *Ts'in Wang* 親王, or lower dignities. Lit. des. *Wang Ti* 王邸, or simply *Ti*.

12.—Kung Chu 公主.—Princess Imperial; daughter of an Emperor.—See the following ranks:

13.—Ku-lun Kung-Chu 固倫公主.—Princess Imperial of the first rank (daughter of an Empress consort). From the Manchu word *gurun*,=the Chinese *Kwoh* or State.

14.—Ho-sheh Kung Chu 和碩公主.—Princess Imperial of the second rank (daughter of an inferior consort).

15.—Ngeh Fu 額駙.—Husband of an Imperial princess. In former dynasties, this position was designated *Fu Ma* 駙馬.

16.—Fu Tsin 福晉.—Princess Consort (wife of an Imperial Prince).

Hereditary Imperial Nobility:

The titles conferred on members of the Imperial House of the present dynasty are of twelve degrees. Imperial princes usually receive patents of the first or second order on arriving at manhood, and their sons are invested with the third degree of rank. Titles of the same degrees are also conferred on the princes and chieftains of the various Mongol tribes. They are as follows:

17.—i. Ho-sheh Ts'in Wang 和碩親王.—Prince of the 1st order.

18.—ii. To-lo Kün Wang 多羅郡王.—Prince of the 2nd order.

19.—iii. To-lo Pei-leh 多羅貝勒.—*Bei-lêh*, or Prince of the 3rd order.

20.—iv. Ku-shan* Pei-Tsze 固山貝子.—*Bei-tsze*, or Prince of the 4th order.

21.—v. Feng-ngen Chen Kwoh Kung 奉恩鎮國公.—Imperial Duke of the first degree.

22.—vi. Feng-ngen Fu Kwoh Kung 奉恩輔國公.—Imperial Duke of the second degree.

23.—vii. Pu-juh Pah Fen† Chen Kwoh Kung 不入八分鎮國公.—Imperial Duke of the third degree.

24.—viii. Pu-juh Pah Fen Fu Kwoh Kung 不入八分輔國公.—Imperial Duke of the fourth degree.

25.—ix. Chen Kwoh Tsiang Kün 鎮國將軍.—Noble of the Imperial lineage, ninth in line of descent.

26.—x. Fu Kwoh Tsiang Kün 輔國將軍.—Noble of the Imperial lineage, tenth in line of descent.

27.—xi. Feng Kwoh Tsiang Kün 奉國將軍.—Noble of the Imperial lineage, eleventh in line of descent.

28.—xii. Feng-ngen Tsiang Kün 奉恩將軍.—Noble of the Imperial lineage, twelfth in line of descent.

The titles given according to the above list are to some extent compounded of Manchu words. Thus, *ho-shêh* (originally signifying a *banner*) denotes one of the four divisions of the army or State; and *bei-lêh* has the signification of commander or leader. The titles conferred in any rank are transmitted in a *diminuendo* scale, a *bei-lêh's* son becoming a *bei-tsze*, and so on, until the

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* *Ku-shan* represents the Manchu word *Ku-sai*, signifying Banner.

† The 八分 *Pah Fên* or Eight privileged ranks date from the reign T'ien Ming (A.D. 1616-1626), when, before the entry of the Manchus into China, eight princes, entitled Ho-shêh Bei-lêh, were formed into a military Council of State. They were invested with an equality of rank and dignity, and they hence received the designation of the "eight partitioners." When the order of precedence among the princes and nobility of the Imperial lineage came subsequently to be determined, a line of distinction was drawn at the sixth rank as above mentioned. The princes and nobles who were classed as on a par with the "eight partitioners" had the right of access to the Court on all State occasions. Those below the sixth rank simply took rank in their respective banners. (See *Ta Ts'ing Hwei Tien.*)

son of a noble of the 12th degree would no longer be the inheritor of a title.

An exception to this rule exists however in the case of such titles as are conferred "with the right of inheritance for ever"—*She si wang t'i* 世襲罔替, and particularly in the case of the Eight Chief Princely Houses, the descendants of the Princes who served in effecting the conquest of Northern China. These are familiarly designated The Iron-capped Princes—*T'ieh Mao-tsze Wang* 鐵帽子王. (*See* Nos. 46 to 54.)

29.—Tsung Shih 宗室.—Imperial Clansman; a descendant of the acknowledged founder of the reigning Manchu dynasty, Hien Tsu, A.D. 1583-1615. The *Tsung-shih* are entitled to the distinction of wearing a yellow girdle, or *Hwang Tai-tsze* 黃帶子, whence this epithet has come to be used as a synonym of the rank itself. Individuals who have been degraded for misconduct from the rank of *Tsung-shih* wear a red girdle, and are consequently styled Hung Tai-tsze (*see below.*)

30.—Kioh Lo 覺羅.—Gioro, or collateral relative of the Imperial house, claiming descent from its early ancestry.* The *Gioro* wear a red girdle, and are consequently designated, in familiar parlance, as *Hung Tai-tsze* 紅帶子.

31.—Wang Fu 王府.—Establishment (Palace) of Princes of the Imperial Lineage.

32.—Chang She 長史.—Recorder, or Remembrancer; 3 a†.

33.—Sze I-chang 司儀長.—Major-domo; 4 a.

34.—Hu Wei 護衛.—Officer of the Body Guard; of four degrees of rank, from 3 b to 5 b.

35.—Tien I 典儀.—Assistant Major-domo; of four degrees of rank, from 4 b to 8 b.

* For fuller particulars relating to the titles and designations of the Chinese Emperors and their kindred, *see* the writer's article on the "Chinese Imperial Family" appended to "Translations of the *Peking Gazette* for 1875." Shanghai, 1876.

† Here and elsewhere throughout the following pages an official's rank is indicated by an Arabic numeral, followed by "a" or "b," according as he is of the higher or lower grade of the said rank. Thus, 3 a implies that a Remembrancer is of the higher grade of the third rank.

36.—Pao I 包衣.—(Bo-i*) Bondservant; Serf.

37.—Pao I Ts'an-ling 包衣參領.—Colonel of the Bo-i; 5 b.

38.—Pao I Tso-ling 包衣佐領.—Captain of the Bo-i; 4 b.

39.—She Tsze 世子.—Son of an Imperial Prince of the first degree (before receiving distinctive rank.)

40.—Chang Tsze 長子.—Son of an Imperial Prince of the second degree (as above).

41.—Kün Chu 郡主.—Daughter of an Imperial Prince of the first degree.

42.—Hien Chu 縣主.—Do. of the second degree.

43.—Kün Kün 郡君.—Do. of the third degree.

44.—Hien Kün 縣君.—Do. of the fourth degree.

45.—Hiang Kün 鄉君.—Daughter of an Imperial noble of the first or second degrees.

45A.—Keh Keh 格格.—Daughter of an Imperial Prince or noble (colloquial usage, from the Manchu). This designation is confined to the five degrees above enumerated. The daughters of Imperial nobles in the lower ranks are designated Tsung Nü 宗女.

The Eight Chief Princely Families:

The following are the titles borne by the princely families to whom the right of perpetual inheritance is secured:—

46.—Li Ts'in Wang 禮親王.—Prince of Li.

47.—Jui Ts'in Wang 睿親王.—Prince of Jui.

48.—Yü Ts'in Wang 豫親王.—Prince of Yü.

49.—Suh Ts'in Wang 肅親王.—Prince of Suh.

50.—Cheng Ts'in Wang 鄭親王.—Prince of Chêng.

* The *Pao-i* or *bo-i* are members of the Eight Banners (*see* No. 379) who are hereditary bondservants of either the Imperial or of one or other of the Princely households. They are formed into a separate organization within each banner. Some among them, designated the "Corean *pao-i*," are descendants of Corean prisoners taken during the wars of the 17th century.

51.—Chwang Ts'in Wang 莊親王.—Prince of Chwang.*

52.—Shun-ch'êng Kün Wang 順承郡王.—Prince of Shun Ch'êng.

53.—K'eh k'in Kün Wang 克勤郡王.—Prince of K'êh-k'in (K'êh-ch'in).†

54.—I Ts'in Wang 怡親王.—The Prince of I.

This title, although not one of the Eight, is also held in perpetuity. The holder descends from the Prince of I Hien, thirteenth son of the Emperor K'ang Hi.

55.—Tsung Jen Fu 宗人府.—The Imperial Clan Court.

This department regulates all affairs relating to the Imperial Kindred, preserves the Family Roll or Genealogical Record, *Yü Tieh* 玉牒 etc. The Prince of the Imperial family who holds the presidentship of the Court is distinguished by the lit. des. *Tsung K'ing* 宗卿.

56.—Fu Ch'eng 府丞.—Vice Director; 3a.

57.—Li She Kwan 理事官.—Commissary; 5a.

58.—Fu Li She Kwan 副理事官.—Assistant Commissary; 5b.

59.—King Lih 經歷.—Registrar; 6a.

60.—The K'ung Fang 空房.—Prison of the Imperial Clan Court.

61.—The Hwang Tang Fang 黃檔房.—Registry office of the Imperial Clan Court.

62.—Nui Wu Fu 內務府.—The Imperial Household.

63.—Tsung Kwan Ta Ch'en 總管大臣.—Comptroller of the Household.

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* All the above are princes of the first degree, and derive their descent in the direct line from sons of the two earlier founders of the reigning dynasty, T'ai Tsu and T'ai Tsung.

† The above are princes of the second degree, descending from grandsons of T'ai Tsu and T'ai Tsung.

64.—T'ANG LANG CHUNG 堂郎中.—Secretary.

65.—CHU SHE 主事.—Assistant Secretary.

66.—WEI SHU CHU SHE 委署主事.—Deputy Assistant Secretary.

Departments of the Household:

67.—KWANG CH'U SZE 廣儲司.—Treasury of the Privy Purse.

68.—YIN K'U 銀庫.—Bullion and Jewellery Vaults.

69.—TS'ZE K'U 磁庫.—Porcelain Store.

70.—TWAN K'U 緞庫.—Silk Store.

71.—I K'U 衣庫.—Imperial Wardrobe.

72.—CH'A K'U 茶庫.—Tea Store.

73.—CHIH JAN KÜH 織染局.—Manufacturing and Dyeing Department.

74.—TU YÜ SZE 都虞司.—Pay and Commission Office for the Household Brigade.

75.—CHANG I SZE 掌儀司.—Office of Worship, Ceremonial, and Control of Eunuchs. Controls the sacrificial observances of the Court. Has under it a large staff of secretaries and under-secretaries (*lang-chung*, etc. etc). A sub-department is the Kwoh Fang 果房 or Fruit Office, which supplies the fruit and other offerings presented in sacrifice.

76.—SHEN FANG 神房.—The Directorship of Worship (under the preceding). Has a number of grades of employés.

77.—K'ING FENG SZE 慶豐司.—Pasturage Department. Manages the flocks and herds maintained for Palace use.

78.—HWEI KI SZE.—會計司.—Collectorate of rents for Banner property.

79.—SAN K'I CHWANG T'OW CH'U 三旗庄頭處.—Steward's Office for Property of the Three Household Banners.

80.—YING TSAO SZE 營造司.—Office of Works; with numerous sub-departments.

81.—Shen Hing Sze 愼刑司.—Judicial Department. This department takes cognizance of all cases relating to the three superior Banners.

82.—Kwan-hiah Fan Yih Ch'u 管轄番役處—Police department (with special control over eunuchs of the Court.)

83.—Nui San K'i 內三旗.—The Household Division of the Three Superior Banners (*see* the Eight Banners, *infrá*). In each of the superior Banners a certain number of *pao-i* or bondservants of the Imperial Household (*see ante* No. 38) are separately constituted for duty in this department. They furnish the force of three brigades entitled *Nui Hiao K'i Ying* 內驍騎營, *Nui Hu Kün Ying* 內護軍營, and *Nui Ts'ien Fêng Ying* 內前鋒營, corresponding to the corps under these designations formed from the general mass of the Banner population (see *infrá*).

84.—Kwan Fang Ch'u 官房處.—The Antechamber Office. (Controls the personal attendance upon His Majesty).

85.—San Yüan 三院.—The Three Courts (under the Imperial Household). These are as follows:

86.—Shang Sze Yuan 上駟院.—The Palace Stud.

87.—Wu Pei Yüan 武備院.—The Imperial Armoury.

88.—Feng Chen Yüan 奉宸苑.—The Parks and Hunting Grounds. This department has the control of the Imperial Parks such as the *Nan Yüan* 南苑, commonly called the *Hai tsze* 海子, *Yüan Ming Yüan* 圓明園, *Ch'ang Ch'un Yüan* 暢春園, etc., etc.

89.—Yü Ch'a Shan Ch'u 御茶膳處.—The Buttery of the Household.

90.—She Wei Ch'u 侍衛處.—The Department of the Imperial Body Guard.

This department controls the affairs of the three superior Banners, which furnish the body guard of the Sovereign.

91.—Ts'in Kün Ying 親軍營.—The Imperial Guard.

92.—Ling She-Wei Nui Ta Ch'en 領侍衛內大臣.—Chamberlain of the Guards; 1a. Six in all.

93.—Nui Ta Ch'en 內大臣.—Chamberlain; 1b. Six in all. Selected from among the *San chih Ta ch'én* (see below), or Captain-Generals of Banners.

94.—San Chih Ta Ch'en 散秩大臣.—Assistant Chamberlain; 2b. No fixed number. These officers take the duty by turns of commanding the Palace Guard.

95.—She Wei Pan Ling 侍衛班領.—Captain of the Guards.

96.—She Wei Shih-chang 侍衛什長.—Lieutenant of the Guards.

97.—She Wei 侍衛.—Officer of the Guards, distinguished as of the first, second, third or fourth rank, being respectively of the superior grades of the 3rd, 4th, and 5th, and inferior grade of the 5th rank. Of the 1st rank there are 60, of the second 150, of the third 270.

98.—Lan-ling She-wei 藍翎侍衛.—Subaltern of the Guards, wearing the blue feather; 6 a. Ninety in all.

99.—Tsung-shih Shih-wei 宗室侍衛.—*Tsung-shih* Guards (consisting of Imperial clansmen).

100.—Ts'in Kün Hiao 親軍校.—Sergeant of the Palace Guards; 6 a. Seventy-seven in all.

101.—Shu Ts'in Kün Hiao 署親軍校.—Deputy Sergeant of the Palace Guards; 8 b. Seventy in all.

102.—Wei Shu Ts'in Kün Hiao 委署親軍校.—Vice Deputy Sergeant of the Palace Guards. Seven in all.

103.—Yü Ts'ien Ta Ch'en 御前大臣.—Minister of Presence, or Grand Chamberlain; selected from among the Princes and Ministers of the Court.

104.—Yü Ts'ien She Wei 御前侍衛.—Guards of the Antechamber.

105.—Yü Ts'ien Hing Tsow 御前行走.—Mongolian Princes having the right of entrée.

106.—How Hu Ta Ch'en 後扈大臣.—Chamberlains of the rear-guard (two).

107.—Ts'IEN YIN TA CH'EN 前引大臣.—Chamberlains of the vanguard (ten).

108.—PAO-WEI-PAN SHE WEI 豹尾班侍衛.—Guard furnishing the Imperial Escort.

109.—TSOW SHE CH'U 奏事處.—Privy Cabinet Office. This department, supervised by the Ministers of the Presence, takes charge of the communications between the Sovereign and the Grand Council, when the Council is not in personal attendance upon His Majesty. It is divided into two branches, the one for documents in Manchu and Chinese, the other for Mongolian.

110.—LWAN I WEI 鑾儀衛.—The Imperial Equipage Department. With numerous subdivisions.

111.—LWAN I SHE 鑾儀使.—Commissioner of the Equipage Department; 2 a.

112.—KWAN KÜN SHE 冠軍使.—Marshal of the Equipage Department; 3 a.

113.—YÜN HWEI SHE 雲麾使.—Assistant Marshal do.; 4a.

114.—CHE I CHENG 治儀正.—Controller do. do.; 5a.

115.—CHENG I YÜ 整儀尉.—Assistant do. do.; 6a.

Imperial Mausolea.

116.—TUNG SI LING 東西陵.—The following are the names of the Imperial Mausolea, situated at the "Eastern" and "Western" Hills, hence known as the *Tung Si Ling:*

117.—CHAO SI LING 昭西陵 (East).—Mausoleum of the Consort of the Manchu sovereign T'ai Tsung (A.D. 1627–1643).

118.—HIAO LING 孝陵 (East).—Mausoleum of Emperor Shun Che (1644–1661).

119.—HIAO TUNG LING 孝東陵 (East).—Mausoleum of Empress of Shun Che.

120.—KING LING 景陵 (East).—Mausoleum of Emperor K'ang Hi (1662–1722).

121.—T'AI LING 泰陵 (West).—Mausoleum of Emperor Yung Chêng (1723–1735).

122.—T'AI TUNG LING 泰東陵 (East).—Mausoleum of Empress of Yung Chêng.

123.—YÜ LING 裕陵 (West).—Mausoleum of Emperor K'ien Lung (1736–1795).

124.—CH'ANG LING 昌陵 (West).—Mausoleum of Emperor Kia K'ing (1796–1820).

125.—CH'ANG SI LING 昌西陵 (West).—Mausoleum of Empress of Kia K'ing.

126.—MU LING 慕陵 (West).—Mausoleum of Emperor Tao Kwang (1821–1850).

127.—MU TUNG LING 慕東陵 (West).—Mausoleum of Empress of Tao Kwang.

128.—TING LING 定陵 (East).—Mausoleum of Emperor Hien Fêng (1851–1861).

129.—T'AI TSZE LING 太子陵 (East).—Mausoleum of Heir Apparent Twan Hwei, eldest son of Emperor K'ien Lung.

130.—HWEI LING 惠陵 (East).—Mausoleum of Emperor T'ung Che (1862–1874).

131.—P'U T'O YÜH 普陀峪 (East).—Mausoleum in course of preparation for senior Empress Regent (Empress Dowager of Hien Fêng).

132.—P'U SIANG YÜH 普祥峪 (East).—Mausoleum in course of preparation for junior Empress Regent (Empress Mother of T'ung Che).

NOTE.—The two mausolea which are in course of preparation for the two Empresses Regent, at a cost of six millions of taels, are known, euphemistically, by the designation *Wan Nien Ki Ti* 萬年吉地—the Happy Land for a Myriad Years.

PART II.—METROPOLITAN ADMINISTRATION.

The central government of China, so far as a system of this nature is recognized in the existing institutions, is arranged with the object rather of registering and checking the action of the various provincial administrations, than with that of assuming a direct initiative in the conduct of affairs. The empire proper is divided into eighteen provincial governments, to which are to be added the three eastern provinces, constituting the territory of Manchuria, and organized on a more or less military basis. Beyond the limits of China proper are the subject territories of Mongolia and Tibet, and the tribute-paying nations of Corea, Anam, Burmah, and Nepal. Among these, Siam was formerly also included. On various parts of the frontier and scattered over all the southern and western provinces are, furthermore, numerous tribes of aborigines, either partly or wholly uncivilized, for whose government special regulations are in force. Regulations, indeed, of the most minute and comprehensive character, are on record for the guidance of every conceivable act of administration; and the principal function of the central government consists in watching over the execution of this system of rules. The bestowal of the higher appointments of the civil and military services, and the distribution of the superior literary degrees as rewards for proficiency in the studies upon which the entire polity of the Empire is based, comprise the remainder of the attributes reserved to the government established at Peking. The Central Government may be said to criticize rather than to control the action of the twenty-one provincial administrations, wielding, however, at all times, the power of immediate removal from his post of any official whose conduct may be found irregular or considered dangerous to the stability of the State. The following are the departments of the Central administration:

133.—The KÜN KI CH'U 軍機處.—Council of State, or

Grand Council (literally, Place of Plans for the Army). This department is the actual privy council of the sovereign, in whose presence its members daily transact the business of the State, at a meeting held between the hours of 4 and 6 A.M. It is a Cabinet composed of Ministers holding other substantive offices, and who are known as *Kün Ki Ta Ch'én* 軍機大臣. Their number is undetermined; but for many years past it has not exceeded five. A body of sixty secretaries, *Chang King* 章京, also called *Siao Kün Ki* 小軍機, attends to the clerical work of the Council. The institution derives its origin from the practice instituted by the earlier emperors of the present dynasty of treating public affairs on the footing of a military council, whence the title adopted, in about the year 1730, for the council as it at present exists. The title *chang-king* (see above) corresponds to the Manchu word *chan-yin*, or *chan-kyin*, signifying an "assistant," in either civil or military employ.

134.—The NUI KOH 內閣.—Grand Secretariat or Imperial Chancery (literally, Inner Cabinet or Hall). This department, which, under the preceding dynasty, was the Supreme Council of the Empire, has within the last century and a half, become superseded in active importance by the Grand Council. It now forms the Imperial Chancery or Court of Archives, and admission to one of the six posts which constitute its superior ranks confers the highest distinction attainable by Chinese officials, although with functions that are almost purely nominal. The most distinguished Governors-General are usually advanced to the dignity of Grand Secretary while continuing to occupy their posts away from the capital. The constitution of the office is as follows:

135.—TA HIOH SHE 大學士.—Grand Secretary; 1a. Coll. des. *Chung T'ang* 中堂; Epist. style, *Tsai Siang* 宰相, and *Siang Kwoh* 相國. Of the four Grand Secretaries, two are Manchus and two Chinese. Each of the four is designated as *Ta Hioh She* of one or other of the "throne-halls" or pavilions of the Imperial palace. The names of these are as follows: *Wén Hwa Tien* 文華殿; *Wu Ying Tien* 武英殿; *T'i Jén Koh* 體仁閣; *Tung Koh* 東閣.

Under the Ming dynasty, the Grand Secretaries were familiarly designated *Koh Lao* 閣老, or Elders of the *Nui Koh*, whence the title rendered by the Jesuit missionaries as *Colao*.

136.—HIEH-PAN TA HIOH SHE 協辦大學士.—Assistant Grand Secretary; 1b. Coll. des. *Chung T'ang* (as above); Epist. style, *Hieh K'wei*, 協揆. Of this office there are two incumbents, one Manchu and one Chinese.—*Honorary Titles:*

137.—i. T'AI SHÈ 太師.—Grand Preceptor; 1 a.

138.—ii. T'AI FU 太傅.—Grand Tutor; 1 a.

139.—iii. T'AI PAO 太保.—Grand Guardian; 1 a.

140.—iv SHAO SHE 少師.—Junior Preceptor; 1 b.

141.—v. SHAO FU 少傅.—Junior Tutor; 1 b.

142.—vi. SHAO PAO 少保.—Junior Guardian; 1 b.

The above six honorary titles correspond to the titles of the six highest Ministers of State of antiquity, designated the *San Kung* 三公 and *San Ku* 三孤. These titles are now seldom conferred, with the exception of No. vi. The last is especially bestowed as the (nominal) "Guardianship of the Heir Apparent" *T'ai Tsze Shao Pao* 太子少保. It entitles the bearer to be addressed as *Kung Pao* 宮保.

143.—NUI KOH HIOH SHE 內閣學士.—Sub-Chancellor of the Grand Secretariat; 2b. Ten in all, acting as registrars of the seals of State and of certain departments of the archives; Lit. des., *Koh Hio* 閣學.

144.—NUI KOH SHE-TUH HIOH SHE 內閣侍讀學士.—Readers of the Grand Secretariat; 4b. Six in all. They compare the texts of State papers in the Manchu and Chinese language.

145.—NUI KOH SHE-TUH 內閣侍讀.—Assistant-Readers of the Grand Secretariat; 6 a. Nine in all.

146.—NUI KOH TIEN TSI 內閣典籍.—Archivists of the Grand Secretariat; 7a. Six in all.

147.—NUI KOH CHUNG SHU 內閣中書.—Secretary of the Grand Secretariat; 7 b; Lit. des. *Chung Han* 中翰.

148.—CHUNG SHU K'O 中書科.—The Imperial Patent Office; a sub-department of the *Nui Koh*.

149.—CHUNG SHU K'O CHUNG SHU 中書科中書.—Secretary of the Imperial Patent Office; 7 b.

150.—FANG LIO KWAN 方畧館.—The Military Archive Office. This department has the special duty of drawing up the records of military undertakings and achievements. It is under the supervision and control of the Grand Council (No. 133), of whom one or more of the members may hold the position of President—*Tsung Ts'ai* 總裁. The other superior officers are two Manchu and two Chinese Proctors—*T'i T'iao* 提調, and an equal number of Archivists—*Show Chang* 收掌. There are in addition three Manchu and six Chinese Compilers—*Tsuan Siu* 纂修.

151.—NUI FAN SHU FANG 內繙書房.—Manchu-Chinese Translation Office.

Conducts the translation of State papers from Chinese into Manchu. Subject, like the *Fang Lio Kwan* (see above), to the Grand Council.

152.—TSUNG-LI KOH KWOH SHE WU YAMÊN 總理各國事務衙門.—The Yamên of Foreign Affairs.

This department, like the *Kün Ki Ch'u* or Grand Council, is considered not so much a separate organization, with ranks and promotion specially appertaining to itself, as a species of Cabinet formed by the admission of members of other departments of State. It owes its institution to proposals laid before the Throne by a special Council convened after the conclusion of peace in 1860, to decide upon the manner in which foreign affairs should thenceforward be conducted. In reply to the memorial presented by this Council, headed by the Prince of Hwei, a Decree was issued on the 19th January 1861, commanding the formation of a new department under the title given above. In the same decree, the Prince of Kung (brother of the Emperor Hien Fêng, at that time on the throne), Kwei Liang, a senior Grand Secretary, and Wên Siang, a Vice-President of the Board of War,

were named as the constituent members of the Yamên. In the following year four additional Ministers were added to the list, and by the year 1869, successive additions had brought the number up to ten, at which it remained for a number of years, the various members consisting of Presidents and Vice-Presidents of the different Boards (*see infrá*, No. 153), including a majority of the members of the Grand Council. The death of Wên Siang, in May, 1876, left the Prince of Kung as the sole original member still connected with the Yamên; and in December, 1876, the Yamên became more closely than ever identified with the Grand Council, by the admission into its ranks of the two members of that body who had not previously been introduced to it. Their admission raised the number of Ministers of the Yamên to eleven. They are spoken of collectively as *Wang Ta Ch'ên* 王大臣—the Prince and Ministers. The departmental work of the Yamên is conducted by secretaries, *Chang King* 章京, who were in the first instance drafted from the staff of the Grand Council. Their ordinary official designation is *sze yüan* 司員 or *sze kwan* 司官. The six chief Secretaries, all of whom hold either substantive or expectant rank, are usually designated *tsung pan* 總辦. In accordance with the scheme proposed in 1861, the office of Minister Superintendent of Trade, *T'ung Shang Ta Ch'en* 通商大臣, is held at Nanking and Tientsin respectively by the Governor General of the Two Kiang provinces and the Governor General of Chihli. As Superintendents of Trade for the Northern ports (Tientsin, Newchwang, and Chefoo) and the Southern ports (including the remainder of those open to trade) respectively, these functionaries are commonly referred to as the *Nan* and *Peh Yang Ta Ch'ên* 南北洋大臣.

The Six Boards.

153.—i. Li Pu 吏部.—Board of Civil Office. Lit. des. *Ts'üan Ts'ao* 銓曹.

154.—ii. Hu Pu 戶部.—Board of Revenue. Lit. des. *Nung Pu* 農部 and *Min Pu* 民部.

155.—iii. Li Pu 禮部.—Board of Ceremonies. Lit. des. *Ts'ze Pu* 詞部.

156.—iv. PING PU 兵 部.—Board of War. Lit. des. *Hi Pu* 犀部.

157.—v. HING PU 刑 部.—Board of Punishments. Lit. des. *Pi Pu* 比部 and *Si Ts'ao* 西曹.

158.—vi. KUNG PU 工 部.—Board of Works. Lit. des. *Shuei Pu* 水部.

159.—YOH PU 樂 部.—The Board of State Music, a dependency of the Board of Ceremonies. See *infrá*, No. 173, etc.

*** The official constitution of each of the Six Boards (*Liu Pu* 六 部) is, with few exceptions, the same throughout. They control, each in its allotted department, the execution of that system of minute regulation for the conduct of all public affairs which has been mentioned above as the principal attribute of the Central Government. The Presidents and Vice-Presidents of the Boards, in fact, with the heads of the Censorate and the Hanlin College, may be said to constitute the central administration. The following is the staff common to all the Boards:

160.—SHANG SHU 尙 書.—President of a Board; 1 b. Official des. *Pu T'ang* 部堂. Each Board has two presidents, respectively Manchu and Chinese.

161.—SHE LANG 侍 郎.—Vice-President of a Board; 2 a. Official des. *Pu Yüan* 部院. Each Board has two Manchu and two Chinese Vice-Presidents, distinguished respectively, in each class, as Senior, *Tso She Lang* 左侍郎, and Junior Vice-President, *Yeo She Lang* 右侍郎.

162.—PU YÜAN TA CH'ÊN 部院大臣.—Heads of Departments. This generic designation embraces the Presidents of the Six Boards and of the Superior Courts. Presidents and Vice-Presidents are further described as *T'ang Kwan* 堂官 or heads of departments.

The following are the literary equivalents for the titles of the Presidents and Vice-Presidents of the Boards:

Board of Civil Office: President, *T'ai Tsai* 太宰 Vice-President, *Shao Tsai* 少宰.

Board of Revenue: President, *Ta Sze T'u* 大司徒. Vice-President, *Shao Sze T'u* 少司徒.

Board of Ceremonies: President, *Ta Tsung Peh* 大宗伯. Vice-President, *Shao Tsung Peh* 少宗伯.

Board of War: President, *Ta Sze Ma* 大司馬. Vice-President, *Shao Sze Ma* 少司馬.

Board of Punishments: President, *Ta Sze K'ow* 大司寇. Vice-President, *Shao Sze K'ow* 少司寇.

Board of Works: President, *Ta Sze K'ung* 大司空. Vice-President, *Shao Sze K'ung* 少司空.

163.—Lang Chung 郎中.—Senior Secretary of a Board; 5 a. Lit. des. *Chêng Lang* 政郎.

164.—Yüan Wai Lang 員外郎.—Second-class Secretary of a Board; 5 b. Lit. des. *Fu Lang* 副郎; *Ki Lang* 計郎.

165.—T'ang Chu She 堂主事.—Assistant Secretary of a Board; 6 a.

166.—Chu She 主事.—Second-class Assistant Secretary of a Board. Lit. des. *Chu Chêng* 主政; 6 a.

N.B.—The four preceding ranks are very largely obtained by purchase or conferred as distinctions, without entailing more than a nominal connection with the Boards to which they relate. The Secretaries in active employment at a Board are generically described as *Sze Kwan* 司官.

167.—Pu Sze Sze-K'u 部寺司庫.—Treasury Supervisor of a Board or Court; 7 a.

168.—Sze Wu 司務.—Steward of a Board; 8 a.

169.—Pu Yüan K'u She 部院庫使.—Treasury Keeper of a Board; unclassed.

170.—Sze Yü 司獄.—Keeper of the Prison of the Board of Punishments; 9 b.

171.—Sze Tsiang 司匠.—Overseer of Works, in the Board of Works; 9 b.

172.—Chu Yin Küh Ta She 鑄印局大使.—Superin-

tendent of the seal-casting department (under the Board of Ceremonies); unclassed.

Officers of the Board of Music:

173.—Ho Shêng Shu Shu Cheng 和聲署署正.—Director of the Board of Music; 6 b.

174.—Ho Shêng Shu Shu Ch'êng 和聲署署丞.—Sub-director of the do. do; 7 b.

175.—Hieh Lü Lang 協律郎.—Chief Musicians; 5 in all.

176.—Sze Yoh Lang 司樂郎.—Band-masters; 25 in all.

177.—Yoh Shêng 樂生.—Musicians; 180 in all.

178.—Wu Shêng 舞生.—Posturers; 300 in all.

179.—Sze Yih Hwei T'ung Kwan Ta She 四譯會同館大使.—Keeper of the Residence for Tributary Envoys (under the Board of Ceremonies); 9 a.

180.—Sze Yih Hwei T'ung Kwan Sü Pan 序班.—Ceremonial Usher of Tribute Missions; 9 b.

181.—Pih-t'ieh-she 筆帖式.—Official Writer. The title borne by the class of Government clerks (with official status of the 7th, 8th, or 9th rank) attached to all the metropolitan departments. Lit. des. *Pih Chêng* 筆政. The title is a reproduction of the Manchu word *bitkeshi*, or writer. Although nominally charged with the clerical duties of the Boards and other Government offices, the *pih-t'ieh-she* at the present day leave the bulk of the work of correspondence and account-keeping, etc., to be performe dby the permanent staff of hired clerks, *shu-pan* 書辦 (officially designated *shu-li* 書吏), who are employed in large numbers in every public office in Peking as well as throughout the Empire.

182.—Sub-departments of the Boards.

Each of the Six Boards is subdivided into a variety of departments, a certain number of which are common to all, whilst the functions of others are naturally prescribed by the special attributes of the Board itself. The following are the designations of the departments to be found in all the Boards alike:—

i. TANG FANG 檔房.—General Record and Registry Department. In the Board of Revenue this is divided into two offices, the Northern and Southern, each with distinct classes of business under its control.

ii. PÊN FANG 本房.—Copyists' Department; for the preparation of reports and returns to be laid before the Throne.

iii. SZE WUH T'ING 司務廳.—Superintendency of employés and current business.

iv. TUH TS'UI SO 督催所.—Control Department; for ensuring the punctual despatch of business.

v. TANG YÜEH CH'U 當月處.—Correspondence Registration Office.

The following departments are common to more than one Board:

vi. KÜN SÜ KÜH 軍需局.—Office of the Military Chest. (Boards of Revenue and of Works).

vii. TS'IEN FAH T'ANG 錢法堂.—Coinage Department. (As above).

viii. FAN YIN CH'U 飯銀處.—Provincial Perquisites Office; issuing the maintenance allowance to members of the Board on duty. (Boards of Revenue and Punishment).

The amount thus shared, under the name of "maintenance, or food, money," is derived from percentages on the revenue collection remitted under this head from the provincial exchequers.

*** The departmental work of each Board is, in addition, distributed among a variety of office divisions, the most important of which bear the generic designation of *Ts'ing-li Sze* 清吏司, to which epithets indicating either the names of the provinces appertaining to the several divisions, or the character of their special business, are prefixed. The most noteworthy of the special departments appertaining to each of the principal Boards are the following:—

ix. HIEN SHÊN CH'U 現審處.—(Board of Revenue).

A special Court for the adjudication of suits among Manchus relating to landed property.

x. SAN K'U TANG FANG 三庫檔房.—(Board of Revenue). Registry Office of the Three Treasuries.—These are: the Bullion Treasury, the Treasury of Silks and Satins, and the Treasury of Dye-stuffs and Stationery.

xi. WU SÜAN TS'ING-LI SZE 武選清吏司.—(Board of War). Office of appointments and promotions.

xii. CHIH FANG TS'ING-LI SZE 職方清吏司.—(Board of War). General Conduct Office. Supervises the bestowal of rewards and adjudication of penalties; the periodical scrutiny of qualifications, inspection of troops, etc. etc.

xiii. CH'Ê KIA TS'ING-LI SZE 車駕清吏司.—(Board of War). The Cavalry Remount and Postal Department. This office superintends all matters relating to the military stud. Beneath it are the following three sub-departments:—

xiv. HWEI T'UNG KWAN 會同館.—Imperial Despatch Office; superintending the transmission of the correspondence from the Provinces.

xv. TSIEH PAO CH'U 捷報處.—Council Messenger's Office.

xvi. T'I T'ANG 提塘.—The Courier Posts.

The arrangements for the transmission of Government despatches along the lines of postroads throughout the Empire are superintended by military officials stationed at either end of each line of communication, and entitled either *Chu King T'i-t'ang* 駐京提塘, Superintendents of Posts residing at Peking, of whom there are sixteen, or *Chu Sheng T'i T'ang* 駐省提塘, Provincial Superintendents, as the case may be. Under the direction of the former are the *Pao Fang* 報房 or offices at which the *Peking Gazette* is printed.

xvii. WU K'U TS'ING LI SZE 武庫清吏司.—(Board of War). Office of registration for the army and military stores, and for the direction of the military examinations.

xviii. WÊN SÜAN TS'ING LI SZE 文選清吏司.—

(Board of Civil Office). Appointment and Transfer department.

xix. K'AO KUNG TS'ING LI SZE 考功清吏司.—(Board of Civil Office). Department of Scrutiny; having the control over the rewards or penalties to be awarded throughout the civil service.

xx. YEN FÊNG TS'ING LI SZE 驗封清吏司.—(Board of Civil Office). Department of issue of patents of nobility and rank, etc.

183.—LI FAN YÜAN 理藩院.—The Mongolian Superintendency. This department, which has sometimes been called the *Colonial Office*, is specially charged with the control of the tribes of Mongolia, including the multifarious and complicated relations with their princes and various ranks of nobles, with the affairs of Tibet, and with the supervision of the Lamaist hierarchy in all its ramifications. Until within the present generation, it also conducted the relations of the Chinese Government with that of Russia. Its organization is similar to that of the Six Boards (see above), with the exception that it has but one President and two Vice-Presidents. For the affairs administered by the Board, see Parts XI and XII.

184.—The TU CH'A YÜAN 都察院.—The Censorate, or Court of Censors. Lit. des. *Yü She T'ai* 御史台.

185.—TSO TU YÜ SHE 左都御史.—President of the Censorate; 1b. One Manchu and one Chinese. Lit. des. *Tsung Hien* 總憲.

186.—YEO TU YÜ SHE 右都御史.—Associate-President of the Censorate; a title borne by Governors General of the provinces.

187.—TSO and YEO FU TU YÜ SHE 左右副都御史.—Vice-Presidents (Senior and Junior) of the Censorate; 3 a. Lit. des. *Fu Hien* 副憲. Two of the first and four of the second rank, in each case half Manchu and half Chinese. The title of the junior rank is borne by Governors of the Provinces.

188.—KI SHE CHUNG 給事中.—Supervising Censors; 5 a. These constitute the Imperial Supervisorate or Office of

Scrutiny over the Six Boards, hence called *Liu K'o* 六科. In each department there are two *Chang Yin Ki She Chung* 掌印給事中 or Keepers of the Seal, and two ordinary Supervisors. Lit. des. *Ta Ki Kien* 大給諫.

189.—Yü She 御史.—Censors; 5 b. Lit. des. *She Yü* 侍御. Coll. des. *Tu Lao-yeh* 都老爺. There are 56 in all, distributed over 15 *Tao* 道 or Circuits embracing the Eighteen Provinces, beside the *King Ki Tao* 京畿道, Metropolitan circuit. To each division there are allotted two *Chang Yin Yu She* 掌印御史, or Keepers of Seal, and two or more Censors, whose duty it is to inform the Sovereign upon all subjects connected with the welfare of the people and the conduct of government.

In addition to the above, a certain number of the Censors are employed as Superintendents of Police for the Five Divisions of the city and suburbs of Peking, called the *Wu Ch'êng* 五城, or "Five Cities." These are the Centre, or the environs of the Imperial Palace, and the North, South, East, and West divisions. Others of the Censors are appointed in turn to act as Supervisors of the Granaries, or *Ch'a Ts'ang Yü She* 查倉御史.

190.—The T'ung Chêng Sze 通政司.—Office of Transmission. Lit. des. *Yin T'ai* 銀臺. This department had the duty, under the Ming dynasty, of opening, recording, and transmitting to the Council of State all memorials received from the provinces. At present, it takes cognizance only of the *t'i pên* 題本, or memorials on routine business which are thus received. All memorials on special business go to the Council unopened.

191.—T'ung Chêng She Sze 通政使司.—Commissioner of the Office of Transmission; one Manchu and one Chinese.

192.—T'ung Chêng Sze Fu She 通政司副使.—Deputy Commissioner of the Office of Transmission; one Manchu and one Chinese.

193.—T'ung Chêng Sze Ts'an I 通政司參議.—Secretary of the Office of Transmission; one Manchu and one Chinese.

194.—T'UNG CHÊNG SZE KING LIH 通政司經歷.—Commissary of Records of the Office of Transmission.

195.—The TA LI SZE 大理寺.—Grand Court of Revision. This department exercises a general supervision over the administration of the criminal law.

196.—TA LI SZE K'ING 大理寺卿.—Director of the Grand Court of Revision; 3 a. Lit. des. *T'ing Tséh* 廷則.

197.—TA LI TZE SHAO K'ING 大理寺少卿.—Sub-Director of do. do.; 4 a. Lit. des. *Tso Ki* 佐棘.

198.—TSO SZE and YEO SZE CHÊNG 左右寺承.—Secretaries of do. do.; 6 a. Lit. des. *I Sze* 議司.

199.—TSO and YEO P'ING SHE 左右評事.—Assistant Secretaries of do. do.; 7 a.

200.—NOTE.—The three foregoing departments, colloquially classed in the phrase *Tu, T'ung, Ta,* 都通大, constitute with the Six Boards the *Ta Kiu K'ing* 大九卿, or Nine Chief Ministries of State. When the *Kiu K'ing* are named in decrees without mention of the Six Boards, the above combination is implied. When the "Six Boards and Nine Ministries" are specified, the *Siao Kiu K'ing* 小九卿, are understood to be referred to. These comprise the Censorate, the *T'ung Chêng Sze*, the Five Courts or *Sze* 五寺, the *Han Lin Yuan*, and the *Kwoh Tsze Kien.*

201.—The HAN-LIN YÜAN 翰林院.—The College of Literature (*Han-lin* College).

202.—CHANG YÜAN HIOH SHE 掌院學士.—Chancellor of the Han-lin; 2 b. One Manchu and one Chinese. (The post may be filled by a Grand Secretary, or by a President or Vice-President of a Board).

203.—SHE TUH HIOH SHE 侍讀學士.—Reader of the Han-lin; 4 b. Two are Manchu and three Chinese.

204.—SHE KIANG HIOH SHE 侍講學士.—Expositor of the Han-lin; 4 b. (As above).

205.—SHE TUH 侍讀.—Sub-reader of the Han-lin; 5 b. (As above).

206.—SHE KIANG 侍講.—Sub-Expositor of the Han-lin; 5 b. (As above).

NOTE.—The above classes constitute what may be called the superior hierarchy of the Han-lin College. The following are the titles bestowed upon the successful candidates at the triennial examinations of *tsin-sze* graduates held in the Palace, and hence called *Tien She* or Palace Examinations (See Part IX).

207.—SIU CHWAN 修撰.—Han-lin Compiler; 6 b.

208.—PIEN SIU 編修.—Han-lin Compiler (second class); 7 a. Lit. des. *T'ai She* 太史.

209.—KIEN T'AO 檢討.—Han-lin Graduate of the third degree; 7 b.

210.—SHUH-KI SHE 庶吉士.—Han-lin Bachelor, or graduate of the lowest degree. (See Part IX, No. 473). The graduates of this class are still held bound to pursue a farther course of study, which is conducted at the *Shu Ch'ang Kwan* 庶常館, a college devoted to this purpose, and are enabled by a subsequent examination, held by a special Commission within the Imperial palace, to attain the degrees of *Pien Siu* and *Kien T'ao*, as above. They are then said to be *Liu Kwan* 留館, *i.e.*, retained in the Han-lin College. Those who fail to reach the higher degrees are described as *San Kwan* 散館, or "released from study," and receive appointments as District Magistrates or Secretaries of Boards.

211.—WU KING POH SHE 五經博士.—Doctor of the Han-lin degree; 8 a. A special distinction conferred upon descendants of the sages of antiquity, after passing the examinations at Peking.

212.—TIEN PU 典簿.—Archivist of the Han-lin College; 8 b. Four in all.

213.—TAI CHAO 待詔.—Probationer of the Han-lin College; 9 b. (As above.)

214.—K'UNG MUH 孔目.—Clerk of the Han-lin College (lowest grade); 9 b.

215.—The KWOH SHE KWAN 國史館.—State Historiographer's Office.

This is a department of the Han-lin College, engaged in the custody and preparation of the historical archives of the dynasty. Its duties comprise the compilation of official biographies of all eminent public servants. The following are the titles of its functionaries:—

216.—Tsung Ts'ai 總裁.—Director General. (This appointment is usually held by one of the chief Ministers of State).

217.—T'i Tiao 提調.—Proctor; two Manchu and two Chinese.

218.—Tsung Tswan 總纂.—Historiographer; four Manchu and six Chinese.

219.—Tswan Siu 纂修.—Compiler; 34 in all.

220.—The Chan She Fu 詹事府.—Imperial Supervisorate of Instruction. This department is specially charged with the direction of the studies of the Heir Apparent, but it has ceased for upwards of a century to exercise, even nominally, any active functions. The appointments connected with it are conferred as sinecure rewards for literary service.

221.—Chan She 詹事.—Chief Supervisor of Instruction; 3 a. Lit. des. *Kung Chan* 宮詹.

222.—Shao Chan She 少詹.—Assistant Supervisor of Instruction; 4 a. Lit. des. *Shao Yin* 少尹.

223.—Tso and Yeo Ch'un Fang Shuh Tsze 左右春坊庶子.—Deputy Supervisor of Instruction (senior and junior rank); 5 a. Lit. des. *Kung Shu* 宮庶.

224.—Sze King Küh Sien Ma 司經局洗馬.—Groom of the Library; 5 b.

225.—Tso and Yeo Ch'un Fang Chung Yün 左右春坊中允.—Secretary of the Supervisorate of Instruction; 6 a. Lit. des. *Kung Yün* 宮允.

226.—Tso and Yeo Ch'un Fang Tsan Shan 贊善.—Assistant do. do. do.; 6 b. Lit. des. *Kung Tsan* 宮贊.

227.—Chu Pu 主簿.—Archivist; 7 b.

The Four Minor Courts:

These are as follows:

228.—T'AI CH'ANG SZE 太常寺.—Court of Sacrificial Worship.

229.—T'AI P'U SZE 太僕寺.—Do. of the Imperial Stud.

230.—KWANG LUH SZE 光錄寺.—Do. of Imperial Entertainments (or Banqueting Court).

231.—HUNG LU SZE 鴻臚寺.—Do. of State Ceremonial.

The officials of the above-named departments, which, with the Court of Revision (see No. 195) constitute the *Wu Sze* 五寺, are as follows, the titles in each case being nearly identical, but distinguished by the name of the department to which they respectively belong:—

232.—K'ING 卿.—Director; 3 a (except in the *Hung Lu Sze*, which is 4 a). The lit. designations of the various Courts are as follows: *T'ai Ch'ang Sze,—Tsung Peh* 宗伯; *T'ai P'u Sze,—Ta Sze P'u* 大司僕; *Kwang Luh Sze,—Ta Sze Shan* 大司膳; *Hung Luh Sze,—Ta Hing Jên* 大行人. Except in the case of the first of the four, the Sub-Directors (see below) have the same designations, with the character *Shao* (lesser) substituted for *Ta*.

N.B.—The Directors and Sub-Directors of the Courts are generically described as *King T'ang* 京堂.

233.—SHAO K'ING 少卿.—Sub-Director; 4 a and 5 a (except the *Hung Luh Sze*, which is 5 b). Lit. des. of Sub-Director of the *T'ai Ch'ang Sze,—Fêng Ch'ang* 奉常.

234.—SZE CH'ÊNG 寺丞.—Secretary of a Court; 6 a.

235.—SÜ PAN 序班.—Usher of the Court of State Ceremonial.

236.—MING TSAN 鳴贊.—Herald of the do. do.; 7 a.

237.—SHU CHÊNG 署正.—Superintendent of various departments of the Banqueting Court, such as the Fleshers', the Cellarage, the Game, the Spices, etc., etc.

Special officers of the *Tai Chang Sze:*

238.—Shên Yoh Shu Shu-Chêng 神樂署署正.—Director of the Sacred Music Department; 6 a.

239.—Shên Yoh Shu Shu-Ch'êng 神樂署署丞.—Sub-Director of the do. do.; 8 b.

240.—Poh Sze 博士.—Doctor; 7 a.

241.—Tien Tsi 典籍.—Recorder; 7 a.

242.—Tuh Chuh Kwan 讀祝官.—Reciter of Prayers; 7 a.

243.—Ts'ze Tsi Shu Fêng Sze 祠祭署奉祀.—Offerer of Sacrifice; 7 b.

244.—Tsan Li Lang 贊禮郎.—Ceremonial Usher; 7a and 9 a. Commonly designated by the Manchu title of *Hú-la Há-fan*.

245.—Hieh Lü Lang 協律郎.—Chief Musician; 8 a.

246.—Sze Yoh 司樂.—Band-master; 9 b. Each court has also its Archivist, Sub-Archivist, etc.

247.—The Kwoh Tsze Kien 國子監.—Imperial Academy of Learning. Lit. des. *T'ai Hioh* 太學.

This, like the Han-lin College, is rather an assemblage of titled literary dignitaries than a body of officials with active functions. The "Imperial Academy" has its nominal seat in a vast range of buildings adjacent to the Temple of Confucius, near the north-eastern angle of Peking, but, like most of the official institutions of the capital, it is visited only as a matter of form, at infrequent intervals, by the functionaries connected with it by their titles. The great quadrangle occupied by the institution is bounded east and west by a long arcade within which the monumental slabs erected to perpetuate the authorized text of the whole of the Confucian Books are arranged in rows. In the centre stands one of the most striking specimens of Chinese architecture, consisting in a lofty pavilion-shaped building, erected upon a platform of white marble placed in the midst of a circular piece of water, itself walled in with marble, and across which access is given to the building, by four marble bridges at the cardinal points. In this building, which represents the *Pi Yung* 辟雍 or Imperial College of antiquity, each sovereign is held

bound to enthrone himself once in the course of his reign, to preside over a solemn assemblage of all the scholars of the capital, in whose hearing a classical essay, nominally composed by his Majesty, and hence designated *Yü Lun* 御論, is recited. The department of study is divided into six classes, *Liu T'ang* 六堂, the students connected with which receive a stipend from Government and are periodically examined. The schools for the instruction of Russians and Liu-Ch'iuans in the Chinese language, forming part of this institution, have ceased to exist. The Liu-Ch'iuan class was known as the *Nan Hioh* 南學. The students of the Imperial Academy are designated *Kien Shêng* 監生, a title which is purchaseable throughout the Empire as the lowest literary degree.

The officials of the department are as follows:

248.—Kwan-li Kwoh Tsze Kien Ta Ch'en 管理國子監大臣.—Chancellor of the Imperial Academy (a post usually conferred on one of the senior Grand Secretaries).

249.—Tsi Tsiu 祭酒.—Libationer; 4 b. One Manchu and one Chinese. Lit. des. *Ta Sze Ch'éng* 大司成.

250.—Sze Yeh 司業.—Tutor; 6 a. One Manchu, one Mongol, and one Chinese. Lit. des. *Shao Sze Ch'éng* 少司成.

251.—Kien Ch'êng 監丞.—Proctor; 7 a.

252.—Poh Sze 博士.—Doctor; 7 b.

253.—Tien Pu 典簿.—Archivist; 8 b.

254.—Tien Tsi 典籍.—Sub-Archivist; 9 b.

255.—Tsu Kiao 助教.—Preceptor; 7 b.

256.—Sze She Hioh-Luh 四氏學錄.—Registrar; 8 a.

257.—Hioh Luh 學錄.—Sub-Registrar; 8 a.

258.—Hioh Chêng 學正.—Director of Studies; 8 a.

259.—Nan Shu Fang 南書房.—The Imperial College of Inscriptions.

This is a committee formed by special appointment, at the sovereign's pleasure, of an indeterminate number of high literary officials, who are said to "do duty"—*hing tsow* 行走—in connection with the College. Their functions consist in preparing

transcripts of inscriptions in the imperial hand, for presentation to favoured personages, or for bestowal upon temples erected in honour of different deities whose supernatural interposition is thus from time to time acknowledged. They are also liable to be called upon to discharge the duties of a poet laureate, in preparing odes or similar compositions which it is intended to confer upon distinguished public servants.

260.—The K'IN T'IEN KIEN 欽天監.—Imperial Board of Astronomy; with the following staff of officials:—

261.—KWAN LI KIEN SHE TA CH'ÊN 管理監事大臣.—Chancellor; a special appointment.

262.—KIEN CHÊNG 監正.—Director; 5 a. One Manchu and one Chinese.

263.—KIEN FU 監副.—Sub-Director; 6 a. (As above.)

264.—TSO and YEO KIEN FU 左右監副.—Assistant Sub-Directors; 6 b.

N.B.—The *Ta Ts'ing Hwei Tien* contains the proviso that the two above-named posts shall be filled by Europeans (referring to the missionary astronomers of the eighteenth century).

265.—WU KWAN CHÊNG 五官正.—Secretary; 6 a.

266.—HIEH HU CHÊNG 挈壺正.—Keeper of the Clepsydra; 8 a.

267.—LING T'AI LANG 靈臺郎.—Keeper of the Observatory; 7 b.

268.—The T'AI I YÜAN 太醫院.—College of Imperial Physicians.

269.—YÜAN SHE 院使.—Commissioner; 5 a.

270.—TSO and YEO YÜAN P'AN 左右院判.—Senior and Junior Proctors; 6 a.

271.—YÜ I 御醫.—Imperial Physicians; 8 a. Fifteen in number.

PART III.—PROVINCIAL ADMINISTRATION.

272.—Shih-pa Shêng 十八省.—The Eighteen Provinces.

The modern division of the Empire into provinces, called *Shêng*, dates from the period of the Yüan dynasty (14th century), when, in addition to the departments of the central government, which were designated *Chung Shu Shêng* 中書省, thirteen provincial Governorships were established, under the title of "ambulatory" departments, or *Chung Shu Hing Shêng* 中書行省. The Ming dynasty inherited this system from their Mongol predecessors, and continued it with slight alteration, changing, however, the title of the provincial governors in the first instance to *Ch'êng Sŭan Pu Chêng She* 承宣布政使, who became superseded later by Inspectors or *Sŭn Fu* 巡撫, the Provincial Governors of the present day. To these, in the 16th century, Governors-General, *Tsung-tuh* 總督, began to be added. The fifteen provinces of the Ming dynasty were Shan-tung, Shan-si, Ho-nan, Shen-si, Fuh-kien, Chêh-kiang, Kiang-si, Hu-kwang, Sze-ch'wan, Kwang-tung, Kwang-si, Yün-nan, and Kwei-chow, with the two "metropolitan" provinces, Chih-li (or Peh Chih-li) and Kiang-nan (or Nan Chih-li), in which the northern and southern capitals, Peh King and Nan King, were respectively situated. In the reign K'ang Hi, of the present dynasty, the province of Ngan-hwei was separated from Kiang-nan, which thenceforward took the name of Kiang-su; and Kan-suh was similarly formed by the partition of Shen-si. By dividing Hu-kwang into two provinces, which received the designations Hu-peh and Hu-nan, moreover, the number was brought up to eighteen. In contradistinction to the *Chung Shu Shêng* or Central Departments of State of the Yüan dynasty, the provinces to which the same title was, with a certain degree of modification, subsequently transferred, became entitled *Chih Shêng* 直省, or "departments under government," and by this designation they are now generically recognized.

The provinces are divided into *Fu* 府 or Prefectures; *T'ing* 廳 or Independent Sub-Prefectures; *Chih-li Chow* 直隸州 or Independent Departments; *Chow* 州 or Departments subject to a *Fu;* and *Hien* 縣 or Districts subject to a *Fu* or *Chih-li Chow.*

For the three Manchurian Provinces see Part V.

The following table exhibits the names and grouping of the eighteen provinces, together with the literary or archaic designations by which they are frequently referred to:

ARCHAIC OR LITERARY DESIGNATION.	PRESENT NAME.	TITLE OF GOVERNOR-GENERALSHIP.
燕雲 or 京畿	1. Chih-li 直隸	直隸 Chih-li (Separate)
吳	2. Kiang-su 江蘇	兩江 Liang Kiang, or 江南 Kiang Nan.
皖	3. Ngan-hwei 安徽	
豫章	4. Kiang-si 江西	
山左	5. Shan-tung 山東	None.
山右 or 晉	6. Shan-si 山西	do.
豫	7. Ho-nan 河南	do.
關中	8. Shen-si 陝西	陝甘 Shen-Kan.
秦	9. Kan-suh 甘肅	
閩	10. Fuh-kien 福建	閩浙 Min-Chêh.
浙 or 越	11. Chêh-kiang 浙江	
楚北 or 鄂	12. Hu-pêh 湖北	湖廣 Hu Kwang, or 兩湖 Liang Hu.
楚南 or 湘	13. Hu-nan 湖南	
蜀	14. Sze-ch'wan 四川	四川 Sze-ch'wan (Sep.)
粵東	15. Kwang-tung 廣東	兩廣 Liang Kwang.
粵西	16. Kwang-si 廣西	
滇	17. Yün-nan 雲南	雲貴 Yün-kwei.
黔	18. Kwei-chow 貴州	

273.—Tsung-tuh 總督.—Governor-General; 2 a. Off. des. *Che Kün* 制軍; Coll. des. *Che-t'ai* 制台. Being ex officio invested with the title of President of the Board of War, he styles himself *Pu T'ang* 部堂. Is also ex officio a Junior President of the Court of Censors. The Governor-General is the highest in rank of the civilian functionaries of the provincial administration, and is at the same time invested with special powers of control over the military forces within his jurisdiction. In the cases of Chih-li, Sze-ch'wan, and Kansuh, he administers affairs without the intervention of a Governor; whilst in the remaining cases, a Governor-General is placed, as a superior

colleague, beside the Governors of two, or, in the case of the Liang Kiang, of three separate provinces. For the administration of his military supervisorate, each Governor-General is provided with a special bureau, or Military Secretariat, entitled *Ying Wuh Ch'u* 營務處. His adjutant, entitled *Chung Kün* 中軍, is the Colonel commanding the *Tuh piao* brigade (see Nos. 439 and 453). He is entitled in addition to employ a staff of civil and military orderly officers, entitled *Wén Sün-pu* 文巡捕, who are usually officers of the rank of district Magistrate (in expectancy), and *Wu Sün-pu* 武巡捕, of the rank of lieutenant.

274.—Sün-fu 巡撫.—Governor; 2 b. Off. des. *Fu-yüan* 撫院; Coll. des. *Fu-t'ai* 撫台; Style in corresp. *Pu Yüan* 部院; Epist. style, *Chung Ch'êng* 中丞, and *Fu Kün* 撫軍. Ex officio invested with the titles of *Ping Pu She-lang* or Vice-President of the Board of War, and *Yeo Fu Tu Yü She* or Vice-President of the Censorate. Each of the eighteen provinces is under the control of an officer of this rank, with the exception of the provinces of Chih-li, Kan-suh, and Sze-ch'wan, which are administered by Governors-General. The Governor is in all cases a colleague rather than a subordinate of the Governor-General. Shan-tung, Shan-si, and Ho-nan have no Governors-General over them. The Governor-General and the Governor, jointly, are spoken of as *Tuh-Fu* 督撫 or *Liang Yüan* 兩院.

275.—Pu-Chêng She-Sze 布政使司.—Lieutenant-Governor, or Financial Commissioner (commonly called Treasurer); 2 b. Off. des. *Fan Sze* 藩司; Coll. des. *Fan t'ai* 藩台; Epist. style, *Fang Peh* 方伯. The head of the civil service in each province, and treasurer of the provincial exchequer. Represents the earlier class of provincial governors as appointed under the Ming dynasty (see No. 272).

276.—Ngan-Ch'a She-Sze 按察使司.—Provincial Judge or Judicial Commissioner; 3 a. Off. des. *Nieh Sze* 臬司; Coll. des. *Nieh t'ai* 臬台; Epist. style, *Lien Fang* 廉訪.

(*N.B.*—The two foregoing officials are frequently classed together as *Fan-Nieh Liang Sze* 藩臬兩司 or the two Chief Commissioners of the provincial Government).

277.—YEN YÜN SHE-SZE 鹽運使司.—Salt Comptroller; 3 a. Off. des. *Yün Sze* 運司; Epist. style, *Tu Chwan* 都轉 Chief Commissioner of the revenue derived from the provincial gabelle or salt monopoly. For minor ranks see *infrá*, Nos. 307 to 313.

278.—LIANG TAO 糧道.—Grain Intendant; 4 a. Chief comptroller of the provincial revenue from the grain tax, whether collected in money or in kind. Distinguished by various titles in different provinces, as *Tuh Liang Tao* 督糧道 and *Liang Ch'u Tao* 糧儲道. (See *infrá*, No. 280.)

279.—NOTE.—The "provincial government," constituted by the above-named high officers, is commonly designated by the term *Tuh Fu Sze Tao* 督撫司道, embracing them all.

The *Sze Tao*, or four high officials immediately below the rank of Governor, constitute in each province a Committee or Board of provincial administration. This Committee was named, during the Taiping rebellion, when its organization first came into general use, the *Kün Sü Tsung Küh* 軍需總局 or Supreme Military Board; but of late years the title *Shan-how Tsung Küh* 善後總局 or Supreme Board of Reorganization (provincial administrative Board) has been substituted in the majority of cases. The phrase *shan how* implies the "restoration of order," or pacification, after a state of rebellion or warfare.

At Foochow, a Board of Foreign Affairs, similarly constituted, is designated the *T'ung Shang Tsung Kuh* 通商總局.

280.—FÊN SÜN TAO 分巡道.—Intendant of Circuit; 4 a. Off. des. *Tao* 道; Coll. des. *Tao-t'ai* 道台; Epist. style *Kwan-Ch'a* 觀察 and *Kien Sze* 監司. A functionary placed with administrative control over two or more Prefectures (*Fu*). In virtue of the powers of control over the military forces within his jurisdiction, which are usually annexed to a Taotai's office, he is officially designated *Ping Pei Tao* 兵備道, a title which distinguishes him from the *Liang Tao* (see No. 278), or the Intendants of the Salt and Tea Revenue, *Yen Ch'a Tao* 鹽茶道 established in some of the provinces. (See also *Hai-kwan Kien-tuh*, No. 324.)

NOTE.—All officials appertaining to the above ranks are spoken of or addressed in conversation by the title *Ta Jên* 大人 appended to their surnames; except in the case of members of the Grand Secretariat or titular "Imperial Guardians" (see Part II, Nos. 135, 139, and 142).

281.—CHE FU 知府.—Prefect; 4 b. Off. des. *Show* 守; Epist. style *T'ai Show* 太守. Personal designation in recital of titles, *Chêng T'ang* 正堂. The title of the officer governing the largest of the provincial subdivisions, or *Fu*, of which each province at the present day embraces, on an average, about ten. There are now, in all, 183 *Fu* or Prefectures, the smallest number (seven) being in Shensi, and the largest (thirteen) in Kiangsi. The *Che Fu* of the present period represents the *Kün Show* 郡首 of the earliest administrative division of the Empire, under Ts'in She Hwang-ti, B.C. 221, and the *T'ai Show* of the Han dynasty (reign of King Ti, B.C. 156). The Prefecture of the present day is frequently spoken of as *Kün* 郡, in reference to the ancient designation. The incumbent of the prefecture within which the provincial capital is situated is designated *Show Fu* 首府 or the chief (head) Prefect (of the province).

282.—T'UNG CHE 同知.—Sub-Prefect; 5 a. Coll. des. *Urh Fu* 貳府; Epist. style *Sze Ma* 司馬. To be distinguished as (A) First-class Sub-Prefect, administering a *T'ing* or independent sub-prefecture, and (B) Second-class Sub-Prefect, holding office under a *Che Fu*. Of this latter class there are a variety of denominations, according to the functions exercised. Such are *Hai Fang T'ung Che* 海防同知, Maritime Sub-Prefect; *Kün Min T'ung Che* or *Kün Min Fu* 軍民府, Sub-Prefect with military jurisdiction; *Shuei Li T'ung Che* 水利同知, Sub-Prefect in charge of water communications; *Li Fan T'ung Che* 理番同知, Sub-Prefect in authority over aboriginal tribes, etc. A distinct office is *Li She T'ung Che* 理事同知, or Civil Commissary of a Manchu Garrison.

283.—T'UNG-P'AN 通判.—Assistant Sub-Prefect; 6 a. Epist. style *Pieh Kia* 別駕; Coll. des. *San Fu* 三府. Holds office under either a Prefect or an independent Sub-Prefect.

Distinguished, according to the functions exercised, by titles such as *Liang Pu T'ung-p'an* 糧捕通判, Revenue and Police Sub-Prefect,—and *Pu Tao T'ung-p'an* 捕盜通判, Police Sub-Prefect, etc.

284.—CHE CHOW 知州.—Department Magistrate; 5 a and 5 b. Off. des. *Mu* 牧; Epist. style *Sze Ma* 司馬. To be distinguished as 直隸州 Magistrate of an independent Department or Chih-li Chow, *i.e.*, subject to no prefectural control but reporting direct to the provincial government; and 散州 Magistrate of a subordinate Department or *San Chow*, forming part of a prefecture.

NOTE.—The *Che Chow* of the present period are considered to be the counterparts of the *Ts'ze She* 刺史 of the Sung dynasty. Wu Ti, of the Han dynasty, had in more ancient times given this title to Governors of provinces *(Chow)*.

285.—CHOW T'UNG 州同.—First-class Assistant Department Magistrate; 6 b. Epist. style *Pieh Kia* 別駕 and *Chow Sze-ma* 州司馬.

286.—CHOW P'AN 州判.—Second-class Assistant Department Magistrate; 7 b. Epist. style *Cho Pieh-Kia* 州別駕.

287.—LI MUH 吏目.—Department Police-master and Jail Warden; 9 b.

NOTE.—The three foregoing offices are common to both classes of Departments (see No. 284).

288.—TSO URH 佐貳.—Assistant Magistrates, whether of Prefectures, Departments, or Districts. Lit. des. *Ch'éng Ts'ui* 丞倅. To be distinguished from *Tso Tsa* (see No. 322).

289.—CHE HIEN 知縣.—District Magistrate; 7 b. Off. des. *Ling* 令; Epist. style *Ming Fu* 明府, *Ta Yin* 大尹, and *Yih Tsun* 邑尊. Personal designation in recital of titles *Chéng T'ang* 正堂. The district within which a provincial capital is situated gives the title of *Show Hien* 首縣 to its incumbent.

290.—NOTE.—The *Fu Chow Hien* 府州縣 or Prefects and Magistrates of different classes constitute the general ad-

ministrative body of the provincial civil service. They are charged with the collection of revenue, the maintenance of order, and the primary dispensation of justice, as well as with the conduct of literary examinations and of the government postal service, and in general with the exercise of all the direct functions of public administration. They are commonly spoken of as *Fu Mu Kwan* 父母官, or officials who stand *in loco parentis* toward the people —*lit.*, who are the "father and mother" of the people.

All officials in the above-mentioned ranks are colloquially spoken of or addressed as *Ta Lao Yeh* 大老爺.

291.—Hien Ch'êng 縣丞.—Assistant District Magistrate; 8 a. Coll. des. *Tso T'ang* 左堂; Epist. style *Urh Yin* 貳尹.

292.—Chu Pu 主簿.—Deputy Assistant Magistrate; 9 a. Epist. style *San Yin* 三尹.

293.—Sün Kien 巡檢.—Sub-district Deputy Magistrate; 9 b.

294.—Tien She 典史.—District Police-master and Jail Warden; unclassed. Coll. des. *Pu T'ing* 捕廳; Lit. des. *Yeo T'ang* 右堂; Epist. style *Shao Yü* 少尉, *Shao Yin* 少尹, *Lien Pu* 廉捕, and *Shao Fu* 少府.

295.—King-lih 經歷.—Commissary of Records, or Secretary. Coll. des. *King T'ing* 經廳; Epist. style *Ts'an Kün* 參軍. In the office of a Lieutenant-Governor, has 6 b; of a Provincial Judge, 7 a; of a Salt Comptroller, 7 b; of a Prefect, 8 a.

296.—Chao Mo 照磨.—Commissary of the Seal, or Correspondence Secretary. Coll. des. *Chao T'ing* 照廳. In the office of a Lieutenant-Governor, has 8 b; of a Provincial Judge, 9 a; of a Prefect or First-class Sub-Prefect, 9 b.

297.—K'u Ta She 庫大使.—Treasury Keeper. Coll. des. *K'u T'ing* 庫廳. In office of a Lieutenant Governor, a Salt Comptroller, or Superintendent of Customs, has 8 a; of a Tao'tai, 9 b; of a Prefect, etc., unclassed.

298.—Tu She 都事.—Assistant Secretary; 7 b. Coll. des. *Tu She T'ing* 都事廳.

299.—Li Wên 理問.—Law Secretary; 6 b.

300.—Che She 知事.—Archivist; 8 a, 8 b, and 9 a. Employed in offices of a Provincial Judge, Salt Comptroller, and (formerly) of a Prefect.

301.—Ts'ang Ta She 倉大使.—Granary Keeper; 9 a, and unclassed, according to degree of jurisdiction.

302.—Sze Yü 司獄.—Jail Warden of a Provincial Judgeship or a Prefecture; 9 a.

303.—Kiao Show 教授.—Director of Studies; 7 a. Attached to a Prefecture. Lit. des. *Kwang Wên* 廣文.

304.—Hioh Chêng 學正.—Director of Studies; 8 a. Attached to a department.

305.—Kiao Yü 教諭.—Director of Studies; 8 a. Attached to a district. Lit. des. *Fuh Yü* 復諭, from the full official title *Fu Shêh Kiao Yü* 復設教諭, which indicates the "restoration" of the office after its temporary abolition in the last century. Epist. style *Sze Kiao* 司教, and *Chêng Chai* 正齋.

306.—Sün Tao 訓導.—Sub-Director of Studies; 8 b. Lit. des. *Fuh Sün* 復訓 from *Fuh Shêh Sün Tao* 復設訓導 (see above). Epist. style *Sze Sün* 司訓 and *Fu Chai* 副齋.

Note.—The above-named four officials act as superintendents and registrars of the candidates preparing for the Literary Examinations and as custodians of the Confucian Temples, etc.

307.—Yün T'ung 運同.—Assistant Salt Comptroller; 4 b.

308.—Yün Fu 運副.—Deputy-Assistant Salt Comptroller; 5 b.

309.—T'i Kü 提舉.—Inspector of the Salt Department; 5 b.

310.—Yün P'an 運判.—Sub-Assistant Salt Comptroller; 6 b.

311.—Yen-K'o-Sze Ta She 鹽課司大使.—Receiver of the Salt Department; 8 a.

312.—P'i-Yen-So Ta She 批驗所大使.—Examiner

of the Salt Department 鹽引; 8 a. Examiner of the Tea Department 茶引; unclassed.

313.—YEN-CH'A TA SHE 鹽茶大使.—Examiner of the Tea and Salt Department; unclassed.

314.—SHUEI-K'O-SZE TA SHE 稅課司大使.—Customs' Examiner. In a prefecture; 9 b. In a department or district, unclassed.

315.—SÜAN-K'O-SZE TA SHE 宣課司大使.—Customs' Examiner; 9 b.

316.—SHUEI-K'O FÊN SZE TA SHE 稅課分司大使.—Customs' Deputy Examiner; unclassed.

317.—KWAN TA SHE 關大使.—Customs' Examiner; unclassed.

318.—Ho Po So 河泊所.—River Police Inspector; unclassed. Coll. des. *Ho T'ing* 河廳.

319.—YIH CH'ÊNG 驛丞.—Postmaster; unclassed.

320.—CHAH KWAN 閘官.—Sluice Keeper; unclassed.

321.—KIEN KIAO 檢校.—Police Inspector in a Prefecture; unclassed. *N.B.*—This office no longer exists.

322.—TSO TSA 佐雜.—Petty officials. Assistant Magistrates, Secretaries to Prefect, and the like, belonging to the eighth rank, are designated *tso;* whilst minor officials, of the ninth rank, and those unclassed, such as Jail Warden, etc., are designated *tsa.* (See No. 288.)

323.—HIOH CHÊNG 學政.—Provincial Director of Education or Literary Chancellor. Off. des. *Hioh Yüan* 學院; Coll. des. *Hioh T'ai* 學台; Lit. des. *Wên Tsung* 文宗, and *Tuh Hioh She Chê* 督學使者. Full official title is *T'i-tuh Hioh Yüan* 提督學院. A special appointment, usually filled by officials of high literary degrees who leave Peking for three years to serve in this capacity. They preside at the prefectural examinations, and give the degree of *siu ts'ai,* which admits to the triennial competition for the *kü-jên* degree. (See Part IX, No. 469.)

324.—Hai Kwan Kien-tuh 海關監督.—Superintendent of Customs. Of various ranks. At Canton, a special officer, appointed from the Imperial Household, bears the designation *Yüeh Hai Kwan Pu* 粵海關部, or Superintendent of Customs for the province of Kwangtung. Is commonly designated by Europeans as the "Hoppo," a term the derivation of which is unknown. At Foochow, the Manchu General-in-Chief fills a similar position. At the Custom House of Hwai-ngan, a special appointment is likewise made, the three functionaries in question being regarded as special purveyors for the Court. Elsewhere, the office is usually filled by a Taotai, in addition to his territorial duties. In such case he receives the designation *Kwan Tao* 關道. Within recent years, a special "Customs' Taotai" has been established at Tientsin, without territorial jurisdiction.

325.—Chih Tsao 織造.—Superintendent of an Imperial Manufactory, at Nanking, Soochow, or Hangchow. Specially appointed, from the Imperial Household, to superintend the manufacture and despatch of silk textile fabrics and other requisites for the use of the Imperial Court.

326.—Ho Tung Ho Tao Tsung-tuh 河東河道總督.—Director-General of the Yellow River; 2 a. Ordinary designation *Ho Tao Tsung tuh.* The duties attached to this post have in recent years become much reduced in importance, the Governors of Honan and Shantung having become the active agents in the conservation of the river embankment works. A military division, under the orders of the Director-General, is designated the *Ho Piao* 河標. It numbers at present about 1,700 rank and file, having its head quarters at Tsi-ning Chow, in Shantung.

327.—Ts'ao Yün Tsung-tuh 漕運總督.—Director-General of the Grain Transport; 2 b.

This functionary has the grain transportation system, for the conveyance of the rice from the southern provinces to Peking, under his control. The *Wei* 衛, and *So* 所, or first and second class transport-stations, connected with this system, have a special military organization of their own. Of late years, the introduc-

tion of steam-shipping, concurrently with the progressive difficulties of navigation on the *Yün Ho* 運河, or Grand Canal, has led to the larger portion of the grain despatched to Peking being forwarded by sea to Tientsin. Of the *Hai Yün* 海運, or grain transport by sea, a part is conducted by the steamers of the *Chao Shang Küh* 招商局, the so-called "China Merchants' Steam-ship Company," which was established as a Government institution in 1872.

328.—T'U KWAN 土官.—ADMINISTRATORS OF "NATIVE" DISTRICTS.

The portions of the provinces of Kwangsi and Kweichow which are inhabited exclusively by the Miao-tsze 苗子 and other aboriginal tribes are in some cases organized as Districts or Departments under hereditary Magistrates, the representatives of ancient independent chiefs. They are generically designated as above; but the ruler of each district or department bears the ordinary Chinese official title, with the character *t'u* prefixed, as 土州, and 土縣. In Yünnan, four "native" prefectures, *t'u fu* 土府, are organized, with four *t'u chow*, or "native" departments. The province of Kwangsi has 26 "native" departments, and four districts of the same class. The process of exchanging the status of a tribe under the direct government of its hereditary chief or magistrate for that of the ordinary Chinese population, or the "bestowal of rights of citizenship," is described by the phrase *kai t'u wei liu* 改土爲流.

329.—T'U SZE 土司.—THE NATIVE TRIBES; AND THEIR CHIEFTAINS.

This is the designation applied in general to all the multitudinous tribes of aborigines who overspread the southern and western provinces, and occupy the border-land between China on the one side and Annam, Laos, Burmah, and Tibet on the other. The most widely distributed and important of these are the Miao Tsze 苗子 of Kwangsi, Kweichow, and Sze-ch'wan, the Lo-lo 猓猓 or 玀玀 of Sze-ch'wan and Yünnan, and the Shans, who occupy the southern and western portions of that province and

the frontier lands beyond. This last-named race, the representatives of a once powerful and still widely-spread nationality, whose name (as known to Europeans through the Burmese) may be traced in the *Sien* of Sien-Lo 暹羅 or Siam, are considered by the Chinese as the descendants of the people of Yüeh Shang 越裳 of whom their most ancient records make mention. The designation attributed to them in Chinese literature is Lao Chwa 老撾, in which an affinity to the Laos of the Burmese and Siamese is plainly apparent. The Shans of the border-land between Yünnan and Burmah term themselves, and are commonly known as, *Pai I* 擺夷. Chinese official writers, however, describe them as Lao Chwa, and the designation Pai I is applied in the description of the tribes of Yünnan (*Nan Man Che* 南蠻志, Book III, forming part of the topography of that province), to the aborigines of the Kwangsi frontier, who are distinguished as *han* 旱 and *shuei* 水 or Land, and Water, Pai I. The government of the semi-independent tribes in general is left in the hands of their hereditary chieftains, upon whom high-sounding titles of various degrees are bestowed, in accordance with a system introduced originally by the Mongol conquerors of China. According to the size and importance of the territory they rule over, these chieftains—known to the Burmese, on the south-western frontier, by the title of *tsaubwa*—are invested with different gradations of rank, as is shewn in the following list:

330.—Che Hwei She Sze 指揮使司; 3 a.

331.—Süan Wei She Sze 宣慰使司; 3 b.

332.—Süan Fu She Sze 宣撫使司; 4 b.

333.—Chao T'ao She Sze 招討使司; 5 b.

334.—Ngan Fu She Sze 安撫使司; 5 b.

In each of the tribal Governments as above, subordinate ranks are provided with the following titles:

T'ung Che 同知; rank varying from 3 b to 6 a.

Fu She 副使; do. do. 4 b to 6 b.

K'ien She 僉事; do. do. 4 a to 7 a.

The following are the titles and ranks in a different class of tribal government:

335.—Ts'IEN HU 千 戶; 5 a.

336.—FU TS'IEN HU 副 千 戶; 5 b.

337.—PEH HU 百 戶; 6 a.

338.—CH'ANG KWAN SZE CH'ANG KWAN 長官司長官; 6 a.

FU CH'ANG KWAN 副 長 官; 7 a.

CH'ANG KWAN SZE LI MUH 長官司吏目; unclassed.

PART IV.—GOVERNMENT OF PEKING.

339.—Fu Yin 府尹.—Governor of (the Imperial Prefecture of) *Shun-t'ien Fu* 順天府, *i.e.*, the region enclosing the imperial capital; 3 a. Lit. des. *King Chao* 京兆. Beside the actual Governor, there is a Governor Adjoint, or *Kien Yin* 兼尹, appointed from among the Presidents and Vice-Presidents of Boards, who exercises a concurrent authority.

340.—Fu Ch'êng 府丞.—Vice-Governor of *Shun-t'ien Fu*; 4 a. Lit. des. *Fu King Chao* 副京兆.

341.—Che Chung 治中.—Sub-Prefect of *Shun-t'ien Fu*; 5 a.

*** In addition to the foregoing officials, the usual subordinate ranks appertaining to a Prefecture are also represented within the jurisdiction of *Shun-t'ien Fu*.

342.—Wu Ch'êng Yü She 五城御史.—The Police Censors. The city and suburbs of Peking are mapped out into five divisions, termed the *Wu Ch'êng* or Five Cities, viz., the centre, embracing the neighbourhood of the Imperial Palace, and the North, South, East, and West. (See Part II, No. 189). One Manchu and one Chinese Censor is appointed to control the police and primary judicial arrangements of the capital. The subordinate ranks are as follows:

343.—Ping Ma Sze Che Hwei 兵馬司指揮.—Police Magistrate; 6 a. One to each of the five divisions of Peking. Common des. *Sze Kwan* 司官. These officials exercise a primary jurisdiction in judicial cases throughout the city and suburbs of Peking.

344.—Ping Ma Sze Fu Che Hwei 兵馬司副指揮.—Assistant Police Magistrate; 7 b. One to each of the five divisions of Peking. Common des. *Fang Kwan* 坊官.

345.—Li Muh 吏目.—Police-master and Jail-warden.

346.—Kiei Tao T'ing 街道廳.—The Roadway Office. The repair and maintenance of the streets of the outer (Chinese) city of Peking are, nominally, cared for by this department, which is presided over by the police Censors. The preservation of public order is also included among its duties.

347.—Pu Kün Ying 步軍營.—The Division of Gendarmerie.

The police arrangements of the capital are conducted by the *T'i-tuh Yamên* 提督衙門, or Office of Gendarmerie, under which the *Pu Kün Ying*, a force recruited from the Eight Banners (see Part VI), is placed. The men of this force, numbering from 15,000 to 20,000, are distributed in squads at guard stations, *Kwan t'ing* 官廳, throughout the city and suburbs. Judicial cases in which Bannermen alone are litigants, are heard by this office. Mixed cases, between Bannermen and ordinary Chinese, are dealt with by the police Censors. The men of the gendarmerie are also charged with the duty of maintaining the roadways of the city proper.

348.—Pu Kün T'ung Ling 步軍統領.—General Commandant of the Gendarmerie; 1 b. Has also the designation *T'i-tuh Kiu Mên Sün Pu Wu Ying* 提督九門巡捕五營 officially preceding his title as above, with reference to his command over the Nine Gates of the city proper and of the Five Battalions of Chinese troops forming the police of the city and its environs. Hence his common appellation of *Kiu Mên T'i-tuh* 九門提督, or General of the Nine Gates. The incumbent of the office is usually also President or Vice-President of one of the Boards. The total number of troops comprised within the *Wu Ying*, or *Sün Pu Ying* 巡捕營, is officially reckoned at 4,000 mounted and 6,000 foot soldiers. In reality, the force is much smaller.

349.—Tso and Yeo Yih Tsung Ping 左右翼總兵.—Police Provosts, or Lieutenant-Generals, senior and junior, of the Gendarmerie; 2 a. Usually hold office also as Vice-Presidents of Boards.

350.—Yih Yü 翼尉.—Deputy Provost; 3 a.

351.—Pang Pan Yih Yü 幫辦翼尉.—Assistant Deputy Provost; 3 b.

352.—Hieh Yü 協尉.—Major of Police; 4 a.

353.—Fu Yü 副尉.—Captain of Police; 5 a.

354.—Pu Kün Hiao 步軍校.—Lieutenant of Police; 5 b.

355.—Wei Shu Pu Kün Hiao 委署步軍校.—Deputy Lieutenant of Police; 6 a.

356.—Sin P'ao Tsung-Kwan 信砲總管.—Controller of the Alarm-signal guns; 4 a.

Gate Guards:

357.—Ch'êng Mên Ling 城門領.—Captain of a Gate; 4 b.

358.—Mên Ts'ien-tsung 門千總.—Lieutenant of a Gate; 6 a.

359.—Ch'êng Mên Li 城門吏.—Clerk of a Gate; 7 a.

360.—Ts'ung Wên Mên Kien-tuh 崇文門監督.—Superintendents of the Customs and Octroi of Peking. A commission consisting of one principal and one secondary High Commissioner, appointed annually. The title borne by them is derived from the fact that the principal office of the Collectorate is situated near the *Ts'ung Wên* Gate (Ha-ta Mên) of the city. Out-stations are established in a cordon around Peking, ranging to a distance of from ten to thirty miles.

361.—Tso and Yeo Yih Kien-tuh 左右翼監督.—Superintendents of the Live-stock and House duty at Peking. Two Commissioners, annually appointed, one each for the East and West divisions of the city.

362.—Ts'ang Ch'ang 倉場.—The Peking Granaries.

These are controlled by a commission of two officers with the rank of Vice-President of the Board of Revenue—hence called *Ts'ang Ch'ang She-lang* 倉場侍郎, whose head quarters are at T'ung Chow, the point at which the grain from the southern provinces is landed. Their two principal subordinates are of the

rank of *lang chung* (see Part II, No. 163) with the title *Tso Liang T'ing* 坐糧廳, or Grain Supervisors of the Board of Revenue.

363.—Pao Ts'üan Küh 寶泉局.—The Coinage department of the Board of Revenue.

364.—Pao Yüan Küh 寶源局.—The Coinage department of the Board of Works.

The above are the two departments at which the copper cash constituting the currency recognized by the Chinese Government is minted. In each case, the department is placed under the supervision of one of the two junior Vice-Presidents of the Board, with the addition of the words *Kien Li Ts'ien Fa T'ang She Wu* 兼理錢法堂事務 to his title. (See Part II, No. 161.)

PART V.—THE THREE MANCHURIAN PROVINCES.

365.—The TUNG SAN SHÊNG 東三省, or Three Eastern provinces, comprise the territory originally inhabited by the Manchu race, which is divided into three provinces. The two most northerly of these, *Heh-lung Kiang* or *Tsitsihar*—the Amur, and *Kirin*, are organized upon a purely military basis, whilst *Fêng-t'ien*, the southernmost, including the Manchu capital, named *Shêng King* or Moukden, approximates more closely in its form of administration to that of the eighteen provinces of China Proper. The system of government of the province of *Fêng-t'ien*, indeed, was remodelled in 1876, bringing it even more nearly than before into harmony with that of the rest of China. Its distinctive mark in the past was the control exercised by the Five local Boards, corresponding to the Boards of Revenue, Ceremonies, War, Punishments, and Works, at Peking, over the affairs of the province in general. The authority heretofore vested in these boards has now been concentrated in the hands of the Military Governor, to whom the position and title of a Governor-General (see *Tsung-tuh*, Part III, No. 273) have been accorded.

366.—PROVINCE OF FÊNG-TIEN 奉天.—Commonly called SHÊNG KING 盛京, from the Chinese designation of its capital city, otherwise known as Moukden, from the name it bears in the Manchu language.

367.—TSIANG KÜN 將軍.—Military Governor; 1 b. (Since 1876 invested with the title and attributes of a provincial Governor-General or *Tsung-tuh*).

368.—FU YIN 府尹.—Civil Governor (with title and attributes of a provincial Governor or *Sün Fu*).

369.—FU CH'ÊNG 府丞.—Civil Vice-Governor and ex officio Provincial Literary Examiner.

370.—FU TU-T'UNG 副都統.—Military Deputy-Lieutenant-Governor; 2 a. Commanding various divisions of the province.

371.—Ch'êng Show-yü 城守尉.—Military Commandant; 3a. An appointment held under the Military Lieutenant-Governors, in command of the garrisons of the various prefectural and departmental cities.

372.—Fang Show-yü 防守尉.—Military Commandant of the second class; 4 a.

*** In addition to the functionaries of the provincial Government enumerated above, there exist at Moukden, farthermore, counterparts (on a reduced scale) of the Boards of Revenue, Ceremonies, War, Punishment, and Works as established at Peking, each presided over by a Vice-President who acts, in his own particular department, as a colleague of the Military Governor.

373.—Province of Kirin 吉林省.—Governed by a *Tsiang Kün* or Military Governor (see No. 367), with Military Deputy-Lieutenant-Governors (see No. 370) at the following points:

i. *Kirin Ula* (*city of Kirin*) 吉林烏喇.

ii. *Ningutá* 甯古塔.

iii. *Petunê* 伯都訥.

iv. *Sansing* 三姓.

v. *Altch'ukha* 阿勒楚喀.

A small number of officials of the lower civilian and literary ranks are also stationed in different parts of the province.

374.—Province of Heh-lung Kiang 黑龍江省, or Tsitsihar. Governed by a *Tsiang Kün* or Military Governor (as above), with Military Deputy-Lieutenant-Governors at the following points:

i. *Heh-lung Kiang* 黑龍江.

ii. *Merguen* 墨爾根.

iii. *Tsitsihar* 齊齊哈爾.

There is, in addition, a civil administration at the town of *Hu-lan T'ing* 呼蘭廳.

375.—Ta Shêng 打牲.—Hunters; a designation applied to the indigenous population of certain districts in the two above-

named provinces, who are held bound to pay certain tribute of animals or furs.

376.—YEO MUH 游牧.—Nomads. The wandering tribes existing within the limits of Manchuria are placed under the superintendence of the following officials:—

377.—YEO MUH CHÊNG YÜ 游牧正尉.—Chief Superintendent of Nomads; 7 a.

378.—YEO MUH FU YÜ 游牧副尉.—Assistant do. do.; 7 b.

PART VI.—THE MANCHU MILITARY ORGANIZATION.

379.—Pa K'i 八旗.—The Eight Banners.

The army specially appertaining to the Manchu dynasty is known as the Eight Banners, from the organization introduced by the early sovereigns of the reigning family. These Banners are distinguished by the colours enumerated below, and are farther divided into two classes, viz., the Three Superior and the Five Inferior Banners, as follows:

i.	Bordered	Yellow	鑲黃	上三旗 The Three Superior Banners.
ii.	Plain	,,	正黃	
iii.	,,	White	正白	
iv.	Bordered	,,	鑲白	下五旗 The Five Inferior Banners.
v.	Plain	Red	正紅	
vi.	Bordered	,,	鑲紅	
vii.	Plain	Blue	正藍	
viii.	Bordered	,,	鑲藍	

The nationalities composing the Banner force are three in number, viz., Manchu, Mongolian, and Chinese, the latter, known as *Han Kün* 漢軍, consisting in the descendants of those natives of northern China who joined the Manchu invaders during the period of their contest with the Ming dynasty in the early part of the seventeenth century. Each nationality bears the Manchu designation of *Ku-sai* (written *Ku-shan* 固山); and as a complete division of each nationality exists under the colour of each of the Banners enumerated above, there are in fact 24 banners, or eight *K'i* divided into three *Ku-sai* each. Under one or other of these divisions all living Manchus, and all descendants of the Mongolian and Chinese soldiery of the Conquest, are enrolled. Each banner of the Manchu and Mongolian nationalities, again, is divided into a *nui k'i* 內旗 and a *wai k'i* 外旗, *i.e.*, an Inner and Outer division. The inner division is composed of the so-called *pao-i* 包衣, from the Manchu *bo-i*, signifying a bondservant, who

are especially bound to render suit and service. The *pao-i* of the three Superior Banners appertain to the *Nui Wu Fu* or Imperial Household (see Part I, No. 62), whilst those of the remaining five Banners are attached to the various Princely houses or *Wang Fu* (see Part I, No. 31).

The Banners constitute, in fact, the population of Peking, with offshoots in various provincial garrisons; and a certain number of the adult males of the force receive pay as members of one or other of the military corps into which they have, from time to time, been organized, in addition to the pittance they receive as soldiers of the Banner.* The General Head Quarter Office of the Banners is designated the *Chih Nien K'i* 值年旗, to which one *Tu t'ung* (see below) from each Banner is annually appointed to do duty. All correspondence relating to the Banner force as a whole passes through this office. The official organization of the Banners is as follows:

380.—Tu-t'ung 都統.—Lieutenant-General; 1 b. One to each *kusai* or national division of a Banner. (For the *Tu T'ung* acting as Military Lieutenant-Governors, see Part XI, No. 548.)

381.—Fu Tu-t'ung 副都統.—Deputy Lieutenant-General; 2 a. (For the *Fu Tu T'ung* of the provincial Banner garrisons, see *infrá*, No. 427.)

382.—Yin Wu Ts'an-ling 印務參領.—Adjutant-General; 3 a. Two to each of the twenty-four Banners (except the Mongolian, which have but one). Selected from the Colonels (see below.)

383.—Hiao-K'i Ts'an-ling 驍騎參領.—Colonel; 3 a. Has the general civil control over a sub-division or *Cha-la* 甲喇, of which there are five in each of the Manchu and Han Kün Banners. In the Mongolian Banners there are but two of these sub-divisions.

* For a complete analysis of the various forms of the Banner organization, with all details of the composition and pay of the forces, as shewn on paper, see *The Army of the Chinese Empire*, a series of articles by T. F. Wade (Sir T. F. Wade, K.C.B.), in the *Chinese Repository* for May, June, and July, 1851, Vol. XX.

384.—Fu Hiao-K'i Ts'an-ling 副驍騎參領.—Lieutenant-Colonel; 4 a. One to each *Cha-la* or sub-division (as above).

385.—Yin-Wu Chang-king 印務章京.—Adjutant; 5 b. Conducts the civil correspondence of the Banner. Although less in degree of rank than the *tso-ling* (see below) this officer is considered as filling the higher post, and is promoted from it to the rank of lieutenant-colonel—No. 384. The term *chang-king* is a corruption of the Manchu word *chan-yin*, signifying an "assistant." (See Part II, No. 133.)

386.—Wei Yin-Wu Chang-king 委印務章京.—Assistant Adjutant. Appointed from the grade of *Hiao K'i Hiao.*

387.—Tso-ling 佐領.—Captain; 4 a. Of this rank there are, in each Manchu banner, from 70 to 80 officers, and in each of the Han-kün Banners, from 30 to 40, according to the strength of the corps. Acting under the immediate command of the *ts'an-ling* (see No. 383) of the *cha-la* to which he belongs, the *tso-ling* is specially charged with the control of some 70 to 100 of the households of the Banner. The *tso-ling* hold in some cases their appointments by hereditary right, either as *Hün Kiu* 勳舊 or as *She Kwan* 世管 *Tso-ling.* Those who become entitled to appointment by various processes of selection are designated *Kung Chung* 公中, *Fên Kwan* 分管, and *Lun Kwan* 輪管 *Tso-ling.*

388.—Pan Ko Tso-ling 半個佐領.—Half Tso-ling. A title formerly in use but now almost, if not entirely, obsolete, to designate the captains of companies numbering less than one hundred strong.

389.—Hiao-K'i Hiao 驍騎校.—Lieutenant; 6 a. Officers of this grade are drawn upon to fill the post of *Pu Kün Hiao* (see Part IV, No. 354). Their post in the Banner is then filled by a "deputy," of lower rank, with the following title:

390.—Wei Shu Hiao-K'i Hiao 委署驍騎校.—Sub-lieutenant; 8 b. Promoted from the post of *pih-t'ieh-she* (see Part II, No. 181).

391.—Ling-ts'ui 領催.—Corporal (non-commissioned officer). Acts under the orders of *Hiao K'i Hiao.*

392.—Ma Kia 馬甲.—(Manch. *Ukésén.*) First-class Private Soldier, receiving 3 Tls. per mensem.

393.—Ao-urh-pu 敖爾布.—(Manch. *Orbo.*) Second-class Private Soldier, receiving 2 Tls. per mensem. Also called *Luh-Kioh Ping* 鹿角兵, or *chevaux de frise* bearer, from his traditional duty on parade and in action. In the *Han Kün* Banners only.

394.—Yang Yü Ping 養育兵.—Supernumeraries or juniors, awaiting appointment to the position of second or first class private, as vacancies occur. In all the Banners.

395.—Hien San 閒散.—(Manch. *Sulá.*) Bannermen at large, without position or pay.

Paid Forces of the Banner Organization:

The various corps organized from the Banner population of Peking are as follows:

396.—Hu Kün Ying 護軍營.—The Guards' Division. Common des. *Ta Ying* 大營 (the main division). This force was organized during the early wars of the Manchu sovereigns, with the designation *Pa-ya-lá*, which was exchanged in A.D. 1660 for its Chinese equivalent now in use. Admission into the corps, which is estimated as numbering some 3,000 to 4,000 strong, constituted until lately the special ambition of the great mass of the Bannermen of Peking, to whom it secured the advantages of substantial addition to their pay and prospects of promotion in a degree which, until the institution of the *Shên Kī Ying* (see *infrá*, No. 415), was attainable by comparatively few. From the place assigned to the two main sections of the Division, on the right and left wings of the Banner force when drawn up for review or action, the title "Flank Division" has been given to this corps by Sir T. F. Wade in his article on the Chinese army already frequently referred to. The principal duty assigned to the corps, at the same time, is that of furnishing detachments of guards for the Imperial palace. It consists of eight divisions corresponding to the eight Banners, each of which is commanded by a *T'ung-ling* (see below):

397.—Hu Kün T'ung Ling 護軍統領.—Captain-General; 2 a. This office is usually filled by Princes or other dignitaries of the Court.

398.—Hu Kün Ts'an-ling 護軍參領.—Lieut.-Colonel; 3 a.

399.—Hu Kün Hiao 護軍校.—Lieutenant; 6 a.

400.—Wei Shu Hu Kün Hiao 委署護軍校.—Sub-lieutenant; 8 b.

401.—Ts'ien Fêng Ying 前鋒營.—Vanguard Division.

"The Vanguard or leading division is composed entirely of Manchus or Mongols of the whole Eight Banners, chosen in the proportion of two to every *tso-ling;* it is divided into right and left wings, each of which is under a *t'ung-ling.*" (*The Army of the Chinese Empire*, see Chinese Repository, Vol. XX, p. 264.)

402.—Tso Yih Ts'ien Fêng T'ung-ling and Yeo Yih Ts'ien Fêng T'ung-ling 左右翼前鋒統領.—Commandants of the Left and Right Wing of the Vanguard division; 2 a.

403.—Ts'ien Fêng She Wei 前鋒侍衛.—Imperial Guardsman of the Vanguard division; 4 a.

404.—Wei Shu Ts'ien Fêng She Wei 委署前鋒侍衛.—Deputy do. do.; 5 b.

405.—Ts'ien Fêng Hiao 前鋒校.—Sergeant of the Vanguard division; 6 a (and *Wei Shu* do. do.; 8 b).

406.—Pu Kün Ying 步軍營.—(See *Government of Peking*, Part IV, No. 347).

407.—Hwo K'i Ying 火器營.—The Artillery and Musketry Division. Consisting in *Nui* and *Wai*, or Inner and Outer Divisions, of which the former is stationed at Peking and the latter at *Lan-tien Ch'ang* or the Indigo Manufactory, a short distance from Yüan Ming Yüan. The *Nui Hwo K'i Ying* is formed from the *bo-í* of the different Banners (see *suprá*, No. 379). At the present day this corps, like the "Light Division" (see *infrá*, No. 411) has but a nominal existence.

408.—Tsung T'ung 總統.—General Commandant.

409.—Yih Chang 翼長.—Brigadier; 3 a.

410.—Ying Tsung 營總.—Commandant.

The remaining ranks as in the *Hu Kün Ying*.

411.—Kien Jui Ying 健銳營.—Light Division. Ranks as above. Quartered near the *Hiang Shan Yüan* 香山苑, or *Tsing I Yüan* 靜宜園, the Imperial Hunting Park, north-west of Peking.

412.—Hiang Tao Ch'u 嚮導處.—The Guides. A department which furnishes the outriders, etc., for imperial progresses.

413.—Hu Ts'iang Ying 虎槍營.—The marksmen for tiger hunts.

414.—Shang Yü Pei Yung Ch'u 上虞備用處.—The Imperial Hunting Department.

415.—Shên Ki Ying 神機營.—The Peking Field Force.

This force, comprising the élite of the Banner troops of the capital, was organized, in 1862, as a result of the disastrous campaign of 1860, with a view to provide for the future defence of the centre of government. The title given to the force was borrowed from the history of the Ming dynasty, when, on the first introduction of fire-arms in the 15th century, the designation *Shên Ki* or "divine mechanism" was attributed to the new engines of warfare. The Field Force numbers some 18,000 or 20,000 men, including cavalry, artillery, and rifle regiments, all of whom are drilled and manœuvred after the European fashion. The instruction of these troops is based upon the lessons in European drill which were given to detachments sent to Tientsin for the purpose of studying under British instructors in 1862-1865.

416.—Yüan Ming Yüan Pa K'i 圓明園八旗.—The Yüan Ming Division of the Banner Force.

This is a corps composed of representatives of all the eight Banners, forming a sedentary garrison in the vicinity of the Summer Palace.

417.—Chu Fang 駐防.—The Manchu Garrisons outside Peking. Divided into three classes, as follows:—

418.—*a*. Ki Fu Chu Fang 畿輔駐防.—The garrisons

of the "military cordon," consisting of 25 cities in the province of Chihli, surrounding Peking.* The nine garrisons nearest to the capital are termed the *Siao Kiu Ch'u* 小九處, or Nine Small Posts. The organization of these garrisons is the same with that of the Peking Banners, of which they are offshoots.

419.—*b.* LING TS'IN CHU FANG 陵寢駐防.—The garrisons of the Imperial Mausolea. In connection with these, also offshoots of the Peking Banners, are the following ranks:—

420.—TSUNG KWAN 總管.—Comptroller-General; 3 a. Has the chief command of the guard of the Mausolea.

421.—YIH CHANG 翼長.—Brigadier; 4 a.

422.—SZE KUNG-TSIANG 司工匠.—Overseer of Works; 4 a.

423.—FANG YÜ 防禦.—Captain; 5 a.

424.—TSI SZE KUNG YING KWAN 祭祀供應官.—Commissary of Sacrifices; 6 a.

425.—*c.* KOH SHÊNG CHU FANG 各省駐防.—The garrisons stationed in the provinces, to wit, at Sui-yüan, Kwei-hwa, and T'ai-yüan Fu in *Shansi*, at Ts'ing-chow Fu and Têh Chow in *Shantung*, at K'ai-fêng Fu in *Honan*, at Nanking and King K'ow in *Kiangsu*, at Hangchow Fu and Cha-p'u in *Chêh-kiang*, at Foochow in *Fuhkien*, at Canton in *Kwangtung*, at Ch'êng-tu Fu in *Sze-ch'wan*, at King-chow Fu in *Hupeh*, at Si-ngan Fu in *Shensi*, and at Ninghia, Liangchow, and Chwang-liang T'ing in *Kansuh*, beside the garrisons of Urumtsi, Barkul, Ku-ch'êng, and Turfan, included within the Kansuh jurisdiction.†

426.—TSIANG KÜN 將軍.—Manchu General-in-Chief (or "Tartar General"); 1 b. Lit. des. *Ta Yüan Jung* 大元戎.

NOTE.—The *Tsiang Kün* exercising territorial jurisdiction in Manchuria and elsewhere are described as Military Governors. (See Part V, No. 367). The *Tsiang Kün* in the Chinese provinces ranks with, but before, the Governor-General, although exercising no authority except over the small Banner force at the head of which he stands. In Kwangtung and Sze-ch'wan he has a

* See *Chinese Repository*, Vol. XX, p. 314.
† See *Chinese Repository*, Vol. XX, p. 318 et seq.

nominal degree of control over the Chinese forces in addition to his own; but this is not in practice exercised.

427.—Fu Tu-t'ung 副都統.—Manchu Brigade General; 2 a. Lit. des. *Ta T'ung-che* 大統制. Two in each provincial command. For the *Fu Tu-t'ung* of the Peking Banner organization see *suprá*, No. 381.

428.—Hieh-ling 協領.—Colonel; 3 b. One to each provincial Banner.

429.—Tso-ling 佐領.—Major; 4 a.

(*N.B.*—A position appreciably higher than that of the *tso-ling* of the Peking banners, although with equivalent nominal rank.)

430.—Fang-yü 防禦.—Captain; 5 a.

431.—Hiao-K'i Hiao 驍騎校.—Lieutenant; 5 b.

432.—Wei Shu Hiao-K'i Hiao 委署驍騎校.—Sub-lieutenant; 8 b.

433.—Ts'ien-fêng 前鋒.—Sergeant.

434.—Ling-ts'ui 領催.—Corporal.

435.—Shwei She Ying 水師營.—Marine Battalion of the Banner Forces; for river service in the various provincial garrisons.

436.—Wei Ch'ang 圍場.—The Imperial Hunting Reserves. A vast tract of country, several hundreds of miles in extent, in the region of Jeh-ho, set apart in the early years of the reigning dynasty as a preserve for large game and as a place for the exercise of the Imperial troops in the art of war as exemplified in the chase. (See Part XI, No. 548.) The guards of the Hunting Reserves are placed under the command of the following officers:—

437.—Wei Ch'ang Tsung Kwan 圍場總管.—Chief Comptroller of the Hunting Grounds; 3 a.

438.—Wei Ch'ang Yih Chang 圍場翼長.—Brigadier of the Hunting Grounds; 4 a.

PART VII.—THE CHINESE ARMY.

439.—Luh Ying 綠營.—The Chinese provincial Forces; designated as the Army of the Green Standard. These troops are divided into *Luh Lu* 陸路, or Land Forces, and *Shuei She* 水師, or Marine. The ranks and designations are identical in both divisions. The land forces, numbering in all some 400,000 to 500,000 men, are an absolutely effete organization, discharging the duties of sedentary garrisons and local constabulary, but superseded, on all occasions when active service is required, by the so-called "braves"—*yung* 勇, or irregulars, enlisted and discharged according to circumstances. The officers of these irregular troops are usually invested with rank as "expectants" of appointments to posts in the regular service. The main bulk of the provincial forces are commanded by a General-in-Chief or *T'i-tuh* (see below), and bear the designation of *T'i Piao* 提標, or *T'i-tuh's* command. A smaller body of men, to whom the duty of garrisoning the provincial capital is specially assigned, is known as the *Fu Piao* 撫標, being the command allotted to the provincial Governor; and a Governor-General has in addition a third distinct command annexed to his functions, this division receiving consequently the title of *Tuh Piao* 督標. The forces under the command of the General-in-Chief are divided into *Chên-Piao* 鎮標, or Brigades, and these again into *Hieh* 協, or territorial regiments. The *Hieh* are divided into *Ying* 營, battalions, and the *ying* is farther subdivided into a right and left *Shao* 哨, or patrol. The *ying* is commanded, as a rule, by an officer of the rank of Major (see *infrá*, No. 444), although in some cases the commanding officer is only a first or second Captain. The *shao* is commanded by a *ts'ien-tsung* or lieutenant, beneath whom the force is distributed in either two or four *sze* 司, corresponding to the *sün* 汛, or military posts established in different localities, at the head of each of which a *pa-tsung* or sergeant is placed. As has already been stated above (see Part III, Nos.

326 and 327) the Directors-General of the Yellow River and of the Grain Transport have each a separate military organization under their command designated, respectively, the *Ho Piao* 河標 and *Ts'ao Piao* 漕標. The division under the orders of the Director of the Grain Transport has the duty of garrisoning and guarding the stations along the line of the grain transportation service at which the squadrons of junks are successively loaded, despatched, and discharged in effecting the conveyance of the "tribute rice" to Peking. These stations are designated *wei* 衛 and *so* 所, according to the class to which they belong; and the officials in charge at these points, ranking as *show-pei* (second captain) and *ts'ien-tsung* (lieutenant), have special designations such as *show yü* 守禦, "on service for garrison duty," and *ling yün* 領運, "charged with the conduct of the grain squadrons," etc., prefixed to the titles of their rank. In the river-guard squadron which has been organized of late years for the patrol of the Yangtsze, under the name of *Ch'ang Kiang Shuei She Ying* 長江水師營, forming a distinct command, the *sze* of the established land forces are represented by *tui* 隊, or gunboat companies. In other respects, the titles employed in this organization are the same with those of the regular army, which are as follows:—

440.—T'I TUH 提督.—Provincial Commander-in-Chief, or General-in-Chief; 1 b. Common des. *t'i-t'ai* 提台; Epist. style, *kün mên* 軍門.

441.—TSUNG-PING 總兵.—Brigade General; 2 a. Common des. *Chên-t'ai* 鎮台. Lit. des. *Tsung Jung* 總戎; Epist. des. *Ta Tsung-che* 大總制.

442.—FU-TSIANG 副將.—Colonel; 2 b. Lit des. *Fu Jung* 副戎; Common des. *Hieh-t'ai* 協台.

443.—TS'AN-TSIANG 參將.—Lieutenant-Colonel; 3 a. Lit. des. *Ts'an Jung* 參戎; Common des. *Ts'an Fu* 參府. The Lieutenant-Colonel acting as Commandant of a *Fu Piao* or Governor's Brigade is colloquially designated *Ta T'ing* 大廳.

444.—YEO-KI 遊擊.—Major; 3 b. Lit. des. *Yeo Jung* 遊戎; Common des. *Yeo Fu* 遊府.

445.—TU-SZE 都司.—First Captain; 4 a. Lit. des. *Tu Kwên* 都閫.

446.—SHOW-PEI 守備.—Second Captain; 5 b. Common des. *Show Fu* 守府.

447.—TS'IEN-TSUNG 千總.—Lieutenant; 6 a. Lit. des. *Ts'ien Jung* 千戎; Common des. *Tsung Yeh* 總爺.

448.—PA-TSUNG 把總.—Sergeant; 7 a. Common des. *Fu Yeh* 副爺.

449.—WAI-WEI TS'IEN-TSUNG 外委千總.—Second Sergeant. 8 a.

450.—WAI-WEI PA-TSUNG 外委把總.—Corporal; 9 a.

451.—NGÊH-WAI WAI-WEI 額外外委.—Lance-Corporal; 9 b.

452.—YING TSUNG 營總.—Commandant. This title is given to the officers in command of special bodies of troops, such as the Manchu contingents employed in Sungaria, and the irregulars or "braves," *chwang yung* 壯勇, who have superseded the regular army organization for purposes of active service, together with the divisions or contingents of these irregulars which have been subjected to drill and furnished with arms on the European model. These are ordinarily designated *lien kün* 練軍, a term which may be translated as "field force."

453.—CHUNG KÜN 中軍.—Adjutant or Military Secretary. This post is filled by an officer of the rank of Colonel, Lieutenant-colonel, Major, or first or second Captain, according to the position of the authority under whose orders it is established. The officers who serve as Adjutants to Governors-General and Governors are, respectively, the commandants of the Governor-General's and the Governor's brigades (see *suprá*, No. 439). In the general army organization, each commanding officer, down to the rank of major, has an officer of the rank immediately below him as his adjutant, except in the case of the General-in-Chief, who makes his own selection for the post.

PART VIII.—HEREDITARY RANKS, TITLES OF HONOUR, AND DECORATIONS.

454.—Tsioh Yin 爵蔭.—Hereditary Ranks.

The existing Chinese system of conferring patents of nobility and honorary titles is linked by an unbroken chain of descent with the history of the feudal states of the sixth century before Christ, perpetuating in its nomenclature, on the one hand, the titles of the semi-independent Princes of that era, and, on the other, the names of official degrees which have ceased for many centuries to exist in practical operation. Inasmuch, however, as the feudal system has scarcely at any period shewn symptoms of revival since it was laid low by She Hwang Ti in the 3rd century B.C., the titles now conferred are not to be regarded as other than official distinctions of a peculiar class, and cannot rightly be considered as bestowing aristocratic position or privilege in the European sense. The nine degrees of nobility, indeed, which are conferred at the present day, and which are either heritable within certain limits—*she sih* 世襲—or hereditary for ever,—*she sih wang t'i* 世襲罔替—are granted exclusively as rewards for military services. The titles from the highest to the third degree, as set forth in the following table, are designated *Ch'ao P'in* 超品, or "excelling rank":—

455.—She Tsioh 世爵.—Hereditary Nobility.

RANKS.

i. *Kung* 公
ii. *How* 侯
iii. *Peh* 伯
iv. *Tsze* 子
v. *Nan* 男

Of each of these five ranks, which are sometimes rendered in English by the titles duke, marquis, earl, viscount, and baron, there are three classes or degrees. To the titles of the first, second, and third ranks, laudatory (*kia ming* 嘉名) are appended, significative of the special services by which the rank has been earned.

vi. *K'ing Ch'ê Tu-yü* 輕車都尉.
vii. *K'i Tu Yü* 騎都尉.

viii. *Yün K'i Yü* 雲騎尉.

ix. *Ngên K'i Yü* 恩騎尉.

All the above titles, the ninth excepted, are hereditary during a specified number of lives, ranging from 26 for a *Kung* of the first class to 1 for a *Yün K'i Yü*.

The lower titles, beginning with No. 6, have occasionally the degree next above them "annexed" (*Kien* 兼), the bearer being thus enabled to rank "with, but after," possessors of the title immediately preceding.

Any one of the above titles may be conferred posthumously (*tsêng* 贈) on officers killed in battle, and thus become hereditary.

Beside this, a form of reward for meritorious public servants is provided in the shape of hereditary official rank bestowed upon the sons, grandsons, younger brothers, or nephews, with due regard to seniority, of the person whom it is thus seen fit to distinguish. This form of reward is termed *Ngên Yin* 恩蔭. By a special enactment, moreover, officials who may lose their lives at sea or on any of the inner waters whilst engaged in the public service, are entitled to receive posthumous titles of honour according to their degrees of rank, and official rank is furthermore bestowed upon the eldest son of any such individual. This is designated *Nan Yin* 難蔭 (hereditary distinction conferred as a reward for suffering in the public service).

456.—Fêng Tsêng 封贈.—Titles of Honour.

The system of conferring titles of honour is one of the most frequent forms of reward for merit or service, or of Imperial bounty on occasions of rejoicing. These titles may either be conferred—*show* 授—upon an official in person, or bestowed—*fêng* 封—upon his wife, or his parents or grandparents, whilst still living, or, lastly, they may be granted as a posthumous distinction—*tsêng* 贈—to his deceased progenitors. The patents by which these titles are conferred are designated *Kao Ming* 誥命 for all ranks from the 1st to the 5th inclusive, and *Ch'e Ming* 敕命 for all the inferior ranks. The following are the titles conferred upon civilian functionaries or their connections, in the various degrees of rank:—

	Title of Functionary.	Wife's Title.
1 a.	*Kwang Luh Ta Fu* 光祿大夫	一品夫人
1 b.	*Yung Luh Ta Fu* 榮祿大夫	*Yih P'in Fu Jén.*
2 a.	*Tsze Chêng Ta Fu* 資政大夫	二品夫人
2 b.	*T'ung Fêng Ta Fu* 通奉大夫	*Urh P'in Fu Jén.*
3 a.	*T'ung I Ta Fu* 通議大夫	淑人
3 b.	*Chung I Ta Fu* 中議大夫	*Shuh Jén.*
4 a.	*Chung Hien Ta Fu* 中憲大夫	恭人
4 b.	*Ch'ao I Ta Fu* 朝議大夫	*Kung Jén.*
5 a.	*Fêng Chêng Ta Fu* 奉政大夫	宜人
5 b.	*Fêng Chih Ta Fu* 奉直大夫	*I Jén.*
6 a.	*Ch'êng Têh Lang* 承德郎	安人
6 b.	*Ju Lin Lang* 儒林郎	*Ngan Jén.*
7 a.	*Wên Lin Lang* 文林郎	孺人
7 b.	*Ch'êng She Lang* 徵仕郎	*Ju Jén.*
8 a.	*Siu Chih Lang* 修職郎	八品孺人
8 b.	*Siu Chih Tso Lang* 修職佐郎	*Pa P'in Ju Jén.*
9 a.	*Têng She Lang* 登仕郎	九品孺人
9 b.	*Têng She Tso Lang* 登仕佐郎	*Kiu P'in Ju Jén.*

NOTE.—Officials of the class of *Li Yüan* 吏員, *i.e.*, such as have gained admission into the public service, by examination, from among the ranks of the clerks, *shu pan* 書辦, in the Government Boards at Peking, may receive the following titles of honour:—

6 a. *Süan Têh Lang* 宣德郎.

7 a. *Süan I Lang* 宣議郎.

The titles exhibited in the foregoing list are set forth in all historical State papers and family records, on funeral cards, ancestral tablets, and tombstones. They are also frequently displayed on ornamental boards placed over the entrances to dwelling-houses. The patents (referred to above) are inscribed on long scrolls of damasked silk, woven in five colours, with figures of the phœnix in relief, upon which the particulars of

the grant are inscribed successively in the Chinese and Manchu languages.

Military officials receive similar patents conferring honorary titles of a martial character. The first and second degrees of rank are invested with the title *tsiang kūn* 將軍, to which appropriate epithets are prefixed, whilst the lower degrees receive the titles *Tu Yū* 都尉, *K'i Yū* 騎尉, and *Hiao Yū* 驍尉 with similar prefixes.

457.—Shang Kung 賞功.—Distinctions for Merit.

Although rewards for distinguished service, or marks of Imperial favour, the conception of which resembles in some degree that of the European system of Royal or national Orders and medals of distinction, are to be found in China, nothing in the shape of an actual Order of Merit, approximating to the European type, has been adopted by the Chinese Government. In Japan, on the contrary, as is well known, an Order of the European kind was instituted in 1875, with the designation *Hūn Têng Shang P'ai* 勳等賞牌 for its various classes of decoration. The term *kūn p'ai* 軍牌 was at the same time selected to denote the medals which it was decreed should be awarded for military services. Isolated distinctions have indeed been conferred in China on foreigners of various nationalities, principally for services rendered in the command of drilled troops during the Taiping rebellion, and subsequently in the collection of the Customs' revenue, which are known, with reference to the European term "star," by the designation *pao sing* 寶星; but as these are bestowed, for the most part, by provincial authorities, and without the sanction of any established rule or recognized statutes, such as are required to constitute what is commonly known as an "Order," the badges thus conferred can scarcely be regarded as having a real value as authentic marks of distinction. The Imperial decorations for merit established under the reigning dynasty are as follows:—

458.—Hing Kwa 行褂.—The Riding-cape.

This distinction, the most coveted form of reward for military

services, is better known as the *Hwang Ma Kwa* 黃馬褂 or Yellow Riding Jacket, although this is but one form of the privileged style of dress. According to the Imperial regulation, the Cape, which is worn only when in personal attendance upon the sovereign in the field, or upon journeys, is of the colour of the Banner to which the Princes, nobles, or other members of the Banner force upon whom it is conferred, may belong. Officers of the Body-guard and Ministers of the Presence are, however, entitled to wear a yellow cape, irrespectively of their Banner: and in general, at the present day, the Yellow Riding Jacket is the form in which the distinction is commonly bestowed. It has been awarded to two Europeans, to Lieutenant-Colonel Gordon, R.E., for his services in contributing to the defeat of the Taiping rebels in Kiangsu, and to M. Prosper Giquel, for his labours in establishing the Arsenal at Foochow, coupled with previous military services.

In this connection may also be noted the privilege of "riding within the precincts of the Imperial Palace"—*Tsze Kin Ch'êng nui k'i ma* 紫禁城內騎馬—the bestowal of which is termed *shang ch'ao ma* 賞朝馬. This is an honorary distinction, frequently conferred upon eminent public functionaries, who become thus entitled to proceed on horseback, instead of on foot, for some distance within the outer gateways of the Palace when summoned to an audience.

459.—Ling Che 翎隻.—The Feather, or Plume.

The principal form of distinction for public service under the reigning dynasty. It is classed in different degrees as follows:—

460.—A. K'ung Tsioh Ling 孔雀翎.—The Peacock Feather.

This decoration is arranged in the following classes:—

461.—i. San Yen Hwa-ling 三眼花翎.—The Three-Eyed Peacock Feather—a distinction conferred only upon Imperial princes or nobles of the higher degrees, or for the most signal military achievements.

462.—ii. Shwang Yen Hwa-ling 雙眼花翎.—The Double-Eyed Peacock Feather—conferred upon dignitaries of intermediate rank or degree of merit.

463.—iii. TAN YEN HWA-LING 單眼花翎.—The Single-Eyed Peacock Feather (commonly called *Hwa-ling* 花翎 alone). This distinction is bestowed as an ordinary form of reward for public service, and during the last few decades has been indiscriminately obtainable by purchase.

464.—B LAN LING 藍翎.—The Blue Plume, colloquially termed, from its glossy blue-black tint, *Lao-kwa Ling*, or the Crow Feather. This distinction is attributed by regulation to the rank and file of the Imperial guards (see No. 98), and is conferred as a reward for services upon officials below the sixth degree of rank. It is not to be confounded with the sable-tail *tiao wei* 貂尾 (often erroneously termed fox-tail) badge which soldiers are entitled to wear when employed on active service. This badge is stated to have been introduced, originally, as a part of the uniform worn on the Imperial hunting expeditions. It is now commonly worn by all soldiers as an addition to their uniform.

465.—PA-T'U-LU 巴圖魯.—THE BÁT'URU DISTINCTION.

The Military distinction called in Chinese *Pa-t'u-lu* (a representation of the Manchu word *bát'uru*, signifying "brave") is an institution dating from the early years of the present dynasty, and is conferred solely for active service in the field. It constitutes an order of merit partaking of some of the characteristics of the French *Légion d'honneur;* but its special feature of difference from a European order consists in the fact that it has no outward mark of decoration to be worn by its possessor, in the place of which there can only be reckoned the distinguishing word (or title) which is assigned to each recipient on the bestowal of the order. These specific titles may be either Manchu, Mongolian, or Chinese, the Manchu being considered the most honourable. Under this system an officer upon whom the distinction is conferred might receive the designation *Yih Yung Pa-t'u-lu* 毅勇巴圖魯, or "Bát'uru with the title Magnanimous Brave," and so forth. The title carries with it the right to wear the peacock-feather (see No. 463), although it seldom happens at the present day that the peacock-feather, lavishly awarded as this decoration has been of late years, is not obtained previously to the bestowa

of the *Bát'uru;* and the allowances of the bearer, when employed on active service, are considerably enhanced in virtue of his possession of the title. The *Bát'uru* has been conferred upon at least one European, Mr. W. Mesny, a native of Jersey, for services rendered in the province of Kwei-chow.

466.—Kung P'ai 功牌.—The Soldier's Medal.

This is an oblong plate of thin silver, having the character *Shang* 賞 (reward) embossed upon it, which is bestowed at reviews and inspections upon meritorious soldiers.

PART IX.—EXAMINATIONS AND OFFICIAL DEGREES.

467.—K'AO SHE 考試.—The Chinese system of competition for civil and military degrees, which furnish successful candidates with a passport to the public service, is organized in three principal gradations, under the following names: *Hiang She* 鄉試, the Provincial Examinations, held as a rule triennially, in the autumn, followed by the *Hwei She* 會試, or Metropolitan Examination, held at Peking in the ensuing spring, and *Tien She* 殿試, or Palace Examination, at which the final award of degrees is obtained. Special examinations, granted in celebration of auspicious public events, are denominated *Ngên She* 恩試, or Examinations by Imperial Grace, in addition to the regular triennial occasions. The "classes" of graduates at the *Hiang She* and *Hwei She* respectively are termed *k'o* 科 and *kia* 甲, whence the meaning of "literary graduation" has come to be applied to these terms combined in a single phrase. The following are the ranks successively obtained under this all-important system:—

468.—T'UNG SHENG 童生.—STUDENT.

The students of each district throughout the Empire undergo a series of preliminary examinations, before the Magistrate of their own district, the Prefect within whose jurisdiction they are placed, and the Literary Chancellor of the province, before qualifying for entrance at the triennial provincial competition. A certificate of merit from the District Magistrate enables the candidate for literary honours to term himself *t'ung shêng*, which may be regarded as equivalent to Student. The candidate who is ranked first on the Magistrate's list has the distinguishing title of *Ngan Show* 案首. A person before competing for the right to term himself *t'ung shêng* is designated, in complimentary parlance, *tsün siu* 俊秀, which may be rendered "man of promise."

469.—SIU TS'AI 秀才.—LICENTIATE.

In every second year the Literary Chancellor of each pro-

vince completes a tour of his domain, holding examinations—*ngan-lin* 按臨—at the different Prefectural cities. Candidates who are successful on these occasions obtain their first degree, and become entitled *siu-ts'ai*, which may be rendered Licentiate. The highest on the list receives in this category, likewise, the title *ngan-show* (see above). The general literary and official designation for the *siu-ts'ai* class is *sheng-yüan* 生員. Two categories are formed by the division of the successful candidates into those of the "established list," termed *fu shêng* 附生, and those of the "supplementary list," or *tsêng shêng* 增生, the first class representing the number of degrees accorded by the ancient regulations, and the second those who are admitted under more recent ordinances, extending, for one reason or another, the number of degrees obtainable.

470.—Lin Shan Shêng 廩膳生.—Salaried Licentiate.

A limited number of *siu-ts'ai* are annually admitted to the position of *lin shêng* 廩生, or *lin shan shêng*, so called from the stipends (*kao hwo* 膏火) which they receive from government funds.

471.—Kung Shêng 貢生.—Senior Licentiate.

In addition to the privilege described above, a farther series of advantages remain open to the licentiates who fail to obtain this position or to pass for a degree at the provincial examinations. Special examinations, granted as an act of imperial grace (see *suprá*, No. 467), enable a certain number of *siu-ts'ai* to attain the position of *ngên kung-shêng* 恩貢生. An examination recurring once in twelve years gives access to the grade of *pa kung-shêng* 拔貢生, which qualifies for admission to the metropolitan competition. Simple seniority admits a certain number of unsalaried licentiates to the grades of *fu kung-shêng* 副貢生, and *sui kung-shêng* 歲貢生; whilst for meritorious achievements at periodical examinations a certain number receive the title of *yeo kung-shêng* 優貢生. After the degree of *fu shêng* (see No. 469) has been reached, that of *fu kung-shêng* 附貢生 or accessory Senior Licentiate may be obtained by purchase.

472.—Kü-jên 舉人.—Provincial (Kü-jên) Graduate.

This degree, which forms the first substantial reward of a student's ambition, is conferred at the *Hiang She* (see *suprá*, No. 467). Lit. des. *Hiao-lien* 孝廉. Licentiates of one or other of the primary degrees described above assemble at the provincial capital in the eighth moon of every third year (or more frequently on special occasions offering), to compete under the auspices of the Examiners appointed from Peking (see *infrá*, No. 479). Of some ten to twelve thousand competitors, commonly described as *she tsze* 士子 or scholars, barely 300 at the utmost are admitted to degrees, the number of which is limited by regulation. The successful graduates, whose names appear upon the official list, termed the *Lung Hu Pang* 龍虎榜, are said to have *chung kü* 中舉—attained their degree—and are thenceforward known as *kü-jên*, or "promoted men." Their next step is to proceed to the capital, early in the following year, to compete at the Metropolitan Examination for the superior degrees (see below). In addition to the actual list of graduates, about forty of the candidates, whose performances are adjudged as not inferior in merit to those of their selected competitors, are admitted to a secondary list, entitled *fu pang* 副榜—a description of *proximé accessit*—by which means their names obtain the honour of publicity although they have failed to secure the degree competed for. The highest on the list of graduates receives the honorary title of *kiei yüan* 解元; and the five individuals next in order are entitled *king kw'ei* 經魁. For the encouragement of study, it is farther provided that *kü-jên* graduates who shall have attended three successive examinations—*san k'o* 三科—for the *tsin she* degree (see below), without actually passing, shall be allowed to appear before a Commission of Selection, *Ta T'iao* 大挑, which is appointed triennially after each metropolitan examination. On this occasion, a limited number of appointments to the rank of District Magistrate, and some minor offices at Peking, together with sundry nominations to the rank of *Kiao Kwan* 教官 or district officers of instruction (see Part III, Nos. 303–306), are conferred upon the most approved candidates.

Kū-jén graduates are entitled by regulation to an official entertainment at which an ode of the Book of Poetry, entitled the *Luh Ming* 鹿鳴, should be chanted. The banquet is accordingly known by this name. As a special mark of respect for old age, it is farther ordained that a *kū-jén* graduate who shall reach the sixtieth anniversary of his examination, thus completing an entire cycle according to the Chinese reckoning, shall "repair a second time to the *Luh Ming* banquet"—*Ch'ung fu Luh Ming* 重赴鹿鳴—for which purpose certain ceremonies and imperial donations are prescribed.

The *kū-jén* degree is also bestowed as an honorary reward upon candidates above the age of 80 or of 90, who have presented themselves at repeated examinations without passing, and who comply with certain specified requirements.

473.—Tsin She 進士.—Metropolitan Graduate.

This degree is obtained at Peking, by triennial (or special) competition among the *kū-jén* assembled from the provinces, to the number of about six thousand, out of whom some 325 to 350 obtain a successful result. The provincial graduates, or *kū tsze* 舉子, after assembling at the capital early in the Spring following the examinations at which they have severally passed, are required to undergo a test examination, *fu she* 覆試, which qualifies them for admission to the *Hwei She* 會試, or metropolitan competition. The graduates who prove successful at this examination become entitled *kung she* 貢士 during the period which still intervenes between the publication of the lists and their final competition. This takes place within the precincts of the Imperial Palace itself, and is hence called *Tien She* 殿試, or Palace Examination. The essays written on this occasion are scrutinized and classified by a special Commission of Imperial Revisers, entitled *Yüeh Kuan Ta Ch'én* 閱卷大臣. According to their order of merit, as ascertained by this crowning test, the graduates now receive, usually in the proportion of about one in three, admission into the ranks of the Hanlin, or College of scholars *par excellence* (see Part II, No. 201). The highest in order of merit are distinguished by various titles, as set forth below; and the

remainder are classed as *tsin she* of three classes (—*kia* 甲, see below). Some days after the publication of these awards, a fresh competition, entitled *Ch'ao K'ao* 朝考, or the Court Examination, is held in the Palace, a theme selected by the Emperor himself being given out for the compositions required. The graduates are subsequently admitted to audience, whereupon a certain number belonging to the second and third classes of the graduates are honoured with the title *shu ki she*, or Bachelor of the Hanlin (see Part II, No. 210); the remainder, as *tsin she*, receive appointments either to provincial offices, as District Magistrates in expectancy, or to minor ranks in connection with the Six Boards at Peking.

474.—Chwang Yüan 狀元.—Optimus.

The title conferred at the Palace Examination (see above) on the most approved scholar among the competing metropolitan graduates. The recipient of this, the highest literary award, becomes entitled to enter upon the rank of *Han-lin Yüan Siu Chwan* (see Part II, No. 207). To have produced a *chwang yüan* is rejoiced in as a lasting honour by the district whence the fortunate candidate proceeds.

475.—Pang Yen 榜眼.—Secundus.

The title conferred upon the graduate ranked second in order of merit at the Palace Examination (see *suprá*, No. 473).

476.—T'an Hwa 探花.—Tertius.

The candidate who secures this distinctive title, together with the *Pang Yen* (see above), becomes invested with the rank of *Pien Siu* (see Part II, No. 208). The two together constitute, in company with the *Chwang-yüan*, the first class, *yih kia* 一甲, of the year, and are designated *tsin-she kih ti* 進士及第.

477.—Ch'wan Lu 傳臚.—Quartus.

This title is bestowed upon the candidate graduating at the head of the second class, *urh kia* 二甲, at the Palace Examination. The remainder of this class take rank as *Shu Ki She* (see Part II, No. 210). They are designated *tsin-she ch'u shên* 進士出身. The designation *t'ung tsin-she ch'u shên* 同進士出身 is

bestowed upon the graduates of the third and last class, of whom the highest take rank as *Shu Ki She* and the remainder simply as *tsin she.*

*** Examinations for military degrees follow precisely the same course and give access to the same degrees as those for the civil career, with the character *wu* (military) prefixed. Examinations are likewise held for Manchus qualifying as interpreters (*fan-yih* 繙譯) in the language of their race, and who receive degrees as in the ordinary literary course.

478.—Hiao Lien Fang Chêng 孝廉方正.—Worthies of Literature.

This is an honorary title bestowed by Imperial grace on obscure scholars who are specially recommended by provincial authorities for examination and the bestowal of official rank, in conformity with ancient precedent.

The following are the most important among the titles employed in connection with the Literary Examinations:—

479.—Chêng K'ao Kwan 正考官.—Chief Examiner; the president specially appointed for each provincial or metropolitan examination. For the provincial examinations, Vice-Presidents of the Metropolitan Boards or Courts are selected; whilst for the examinations at Peking, a Grand Secretary or President of a Board is named as Chief Examiner. Lit. des. *Ta Tsung Ts'ai* 大總裁; Common des. *Ta Chu K'ao* 大主考.

480.—Fu K'ao Kwan 副考官.—Assistant Examiner; appointed to assist the functionary above named. Lit. des. *Fu Tsung Ts'ai* 副總裁; Common des. *Fu Chu K'ao* 副主考.

481.—T'ung K'ao Kwan 同考官.—Associate Examiners; Common des. *Fang Kwan* 房官.

482.—Nui Kien She Kwan 內監試官.—Inspectors.

483.—Nui Show Chang Kwan 內收掌官.—Deputy Examiners.

The above classes of officials constitute the *Nui Lien* 內簾, or Inner Precinct of the Examinations. The *Wai Lien* 外簾, or Outer Precinct, comprises the following list of functionaries:—

484.—KIEN LIN KWAN 監臨官.—Supervisor. This office is filled in the provinces by the Governor, who is said on this occasion to *juh wei* 入闈, or "confine himself within the precincts," *i.e.*, of the Examination Hall. At Peking the office is filled by a functionary selected from among the Directors of the various Courts. Lit. des. *Che Kung Kü* 知貢舉.

485.—T'I-TIAO KWAN 提調官.—Proctor; the official charged with the general supervision and control of the candidates during the examination.

486.—WAI KIEN-SHE KWAN 外監試官.—Comptroller of the Outer Precinct.

487.—WAI SHOW CHANG KWAN 外收掌官.—Receiver of the Essays.

488.—MI FÊNG KWAN 彌封官.—Sealer of the Essays.

489.—T'ÊNG LUH KWAN 謄錄官.—Transcriber of the Essays.

490.—TUI TUH KWAN 對讀官.—Comparer of the Essays.

491.—YIN KÜAN KWAN 印卷官.—Stamper of the Essays.

The five above-named offices are filled by appointments from among Secretaries of the Boards who have themselves taken their degree.

Beside the above, a number of additional posts exist in connection with the police and internal management of the Examination Halls, to which special appointments are made, as in the foregoing instances, at each recurring period.

491A.—SHAN CHANG 山長.—President of a College.

This title is bestowed upon the officials who are employed to superintend the studies prosecuted by advanced scholars at the various provincial capitals, usually those who have already acquired the *kü-jên* degree, with a view to qualifying for the higher examinations. The institutions at which these studies are pursued are known as *Shu Yüan* 書院, which may be rendered by the term "College," and each has farther a distinctive name derived either from the locality in which it is situated or from some

classical quotation. The Colleges, of which one or more are to be found at each provincial capital, where they represent the position assigned at Peking to the *Kwoh Tsze Kien* (see Part II, No. 247), are in most cases endowed from the provincial revenues, and certain stipends are paid to the graduates who frequent them as well as to the tutors who are employed in their instruction. The chief superintendents, or *shan chang*, are frequently retired officials of high rank. By a decree of the Emperor K'ien Lung, which, however, is usually ignored in practice, the designation *shan chang* was ordered to be exchanged for *Yüan chang* 院長, as a more dignified epithet than that popularly in use.

PART X.—BUDDHISM AND TAOISM.

The Chinese official system, which allows no condition of the body politic to remain, in theory at least, unprovided with means for its control, includes among its administrative rules a complete scheme of ecclesiastical gradations of rank and authority in connection with the priesthood of both the Buddhist religion and the Taoist order. Whilst refraining from interference with the internal organization of either of these bodies, or with the admission of members to their ranks, the imperial Institutes provide a framework in harmony with the all-pervading official system, to be grafted upon the hierarchy as it is found in either case developed according to its own traditional rules. The complicated and costly organization of the Tibetan form of Buddhism, which has been created by the emperors of the reigning dynasty, is a subject entirely distinct from the more ancient and orthodox type which constitutes the religion *par excellence* of the Chinese people; and the Lamaist hierarchy is left aside in this place, to be separately dealt with in Part XII below. For the control of the Buddhist priesthood, official ranks are established according to the following scale:

492.—Sêng Luh Sze 僧錄司.—Superior.

Two office-bearers invested with this title are appointed in each district, department, and prefecture throughout the Empire, as principal and deputy, the chief being distinguished as *Chêng Yin* 正印, or principal, and the second in order as *Fu Yin* 副印, or deputy, holder of the seal. The appointment is made by the local authority by selection from among the leading abbots (*fang chang* 方仗) of monasteries, and is submitted for approval, when made by subordinate officials, to the provincial government. The superior thus appointed acts as the medium of communication between the secular authorities and the priesthood, for whose general good conduct he is considered responsible, and over whom, in cases of litigation among themselves, he exercises certain judicial

powers. The *Séng Luh Sze* of the metropolitan district is a person enjoying much consideration and wielding no small amount of authority; but the position elsewhere is attended with little respect. Distinctive titles are held by the incumbents of the office, according to the rank of the territorial division to which they belong. These titles are as follows:

493.—Sêng Kang 僧綱.—Superior of the Buddhist priesthood in a *Fu* or prefecture. The full title is *Séng Kang Sze Tu Kang* 僧綱司都綱. The secondary degree of the ninth rank is assigned to holders of this office.

494.—Sêng Chêng 僧正.—Superior of the Buddhist priesthood in a *Chow* or department.

495.—Sêng Hwei 僧會.—Superior of the Buddhist priesthood in a *Hien* or district.

Beside the foregoing, a certain number of ranks are provided by regulation, apparently for bestowal by way of distinction upon deserving members of the priesthood. They are but little, if at all, in use at the present day. The following is the list of these ranks as officially recognized:—

496.—Tso and Yeo Shan She 左右善世.—Preceptor (principal and secondary); 6 a.

497.—Tso and Yeo Shan Kiao 左右闡教.—Preacher (principal and secondary); 6 b.

498.—Tso and Yeo Kiang King 左右講經.—Expositor (principal and secondary); 8 a.

499.—Tso and Yeo Kioh I 左右覺義.—Clerk (principal and secondary); 8 b.

For the control of the Taoist priesthood a similar organization is provided, centreing in the patriarch or hereditary chief of the order, the Heavenly Master Chang, or *Chang T'ien She* 張天師, in whose person the spirit of one of the earliest of the Taoist mystics is reputed to reside (see *The Chinese Reader's Manual*, p. 11). The following are the ranks of the official Taoist hierarchy:—

500.—Tao Luh Sze 道錄司.—Superior. An appoint-

ment corresponding in all respects with that of the Superior of the Buddhist order (see *suprà*, No. 492).

501.—Tao Ki 道紀.—Superior of the Taoist priesthood in a *Fu* or prefecture; 9 b. The full title is *Tao Ki Sze Tao Ki* 道紀司道紀.

502.—Tao Chêng 道正.—Superior of the Taoist priesthood in a *Chow* or department.

503.—Tao Hwei 道會.—Superior of the Buddhist priesthood in a *Hien* or district.

In addition to the foregoing, a number of offices, with corresponding rank according to the Chinese official scale, are established with reference to the Taoist priests who are connected with the State temples devoted to the worship of the powers of Nature. These are as follows:—

504.—Tso and Yeo Chêng Yih 左右正一.—Director (principal and secondary); 6 a.

505.—Tso and Yeo Yen Fah 左右演法.—Hierophant (principal and secondary); 6 b. Employed in performing the stated acts of sacrifice in the Imperial temples.

506.—Tso and Yeo Che Ling 左右至靈.—Thaumaturgist (principal and secondary); 8 a. These "miracle-workers" are employed at the State temples in services specially intended as acts of propitiation in times of flood or drought. A corresponding office is filled by priests designated *Yin Yang Chêng Shuh* 陰陽正術 in the temples dedicated to the presiding spirit (*Ch'éng Hwang Miao* 城隍廟) of prefectural cities.

507.—Tso and Yeo Che I 左右至義.—Priest of the lowest order (principal and secondary); 8 b.

PART XI.—MONGOLIA AND TURKESTAN.

508.—Wai Fan 外 藩.—The Dependencies of the Empire.

Under the institutes of the reigning dynasty, the bulk of the tribes composing the Mongolian nationality are primarily divided into two great classes, the *Nui* 內 and *Wai* 外 *Mung Ku* 蒙古, or the Inner and the Outer Mongols. Both are placed under the control of the *Li Fan Yüan* or Mongolian Superintendency (see Part II, No. 183), together with the governments of the region of Ili, which includes Eastern Turkestan or Kashgaria, and of Tibet. Inner Mongolia is that portion of the Mongol territory which borders upon China Proper and Manchuria, along the whole of the north-eastern and eastern frontier. Outer Mongolia encloses the Inner region with a vast semi-circular sweep, and is itself conterminous on the west and north with the territories of the Russian Empire. The Inner Mongols are otherwise known as those of the Forty-nine Banners, from the military divisions in which they are grouped. They represent, with the Ch'ahar tribe, which forms a separate organization (see *infrá*, No. 526), the sections of the Mongol race which were foremost in submitting to the Manchu invaders of China in the first half of the seventeenth century. The Outer Mongols comprise the Khalkha and Kalmuk (or Eleuth) and other tribes, which will be found treated of below (see *infrá*, No. 516).

509.—Nui Mung-ku 內 蒙 古.—The Inner Mongols. The Forty-nine Banners of the Inner Mongols at the present day are directly descended from the organization adopted by the successors of Chinghiz Khan during their tenure of power as masters of the greater part of Asia, and continued by their descendants after the expulsion of the Yüan dynasty from the throne of China. The Mongols of the fourteenth century were organized in six grand divisions, known as the Djirgughan Tumen, or Six Ten Thousands, which again were arrayed in two sections,

termed the right and left wings, the left occupying the eastern, and the right the western, half of the Mongolian territory. Apparently in imitation of this earlier system of organization, the Banners of the Inner Mongols are divided into six *mêng* 盟, or leagues (Mong. *chogolgán*), which embrace the whole of the twenty-four *pu* 部, or tribes (Mong. *aimak* 愛瑪克) under which they are distributed. Before proceeding to elucidate the titles of the hereditary or appointed rulers of the Mongol tribes, a list of the various administrative divisions must be given. The transliteration of their respective names, as represented in Chinese characters, has been undertaken with special, although not invariable, deference to the authority of I. J. Schmidt, the translator of the chronicle of Ssanang Setzen, whose labours form, with the writings of D'Ohsson, the basis of the recent compilation entitled *History of the Mongols; by Henry H. Howorth, London*, 1876—a work which may be usefully consulted for detailed information with reference to the Mongol tribes.

510.—I. Cherim League		哲里木盟.	
1. Khorch'in tribe		科爾沁.	6 banners.
2. Djalaid	,,	扎賚特.	1 banner.
3. Turbet	,,	杜爾伯特.	1 ,,
4. Ghorlos	,,	郭爾羅斯.	2 banners.
511.—II. Chosot'u League		卓索圖盟.	
5. Kharach'in tribe		喀爾喇沁.	3 ,,
6. T'umed	,,	土默特.	2 ,,
512.—III. Chao Uda League		昭烏達盟.	
7. Ao-khan	tribe	敖罕.	1 banner.
8. Naiman	,,	奈曼.	1 ,,
9. Barin	,,	巴林.	2 banners.
10. Djarud	,,	扎嚕特.	2 ,,
11. Aru Khorch'in	,,	阿嚕科爾沁.	2 ,,
12. Ongniod	,,	翁牛特.	1 banner.
13. Keshikhteng	,,	克什克騰.	1 ,,
14. Khalkha (one tribe from the left wing)		喀爾喀左翼.	1 ,,

513.—IV. Silinghol League 錫林郭勒盟.

15. Uchumuch'in tribe 烏珠穆沁. 2 banners.
16. Khaochid „ 浩齊特 2 „
17. Sunid „ 蘇尼特 2 „
18. Abaga „ 阿巴喝 2 „
19. Abaganar „ 阿巴哈納爾 2 „

514.—V. Ulan Ch'ap League 烏蘭察布盟.

20. Sze Tsze Pu Loh tribe 四子部落 or Durban Keuked „ 1 banner.
21. Mow Mingan „ 茂明安 1 „
22. Urad „ 烏喇特 3 banners.
23. Khalkha (one tribe from the right wing) 喀爾喀右翼 1 banner.

515.—VI. Ikh Chao League 伊克昭盟.

24. Ordos (Ortous) tribe 鄂爾多斯 7 banners.

With the tribe of the Ordos there are amalgamated certain fragments of the T'umed tribe, occupying the region adjacent to Kwei Hwa Ch'êng, lying to the north-east of the Great Bend of the Yellow River.

516.—Wai Mung-ku 外蒙古.—The Outer Mongols.

Outer Mongolia comprises the territory of the Khalkhas, extending from the north-eastern termination of the desert of Gobi (Sha-mo 沙漠) to the borders of Russian Siberia, and of the Kalmuks, or Western Mongols, otherwise known as Eleuths or Oelöt.

517.—Khalkha 喀爾喀.—The Khalkha nation comprises the tribes of the Mongols which, owing probably to their greater remoteness, maintained to a much later date than the tribes of the Forty-nine Banners, described above, their independence of the Manchu sovereignty. They constitute four great *pu* 部 or tribes, three of which are still governed by hereditary rulers bearing the title Khan (in Chinese, '*Han* 汗). The number of banners distributed among the four tribes is eighty-three, beside the two banners which, as is shewn above (see Nos. 512 and 514) have been incorporated with the Inner Mongols. By the addition of

two banners of Oelöts and one of Khoits, the number of the banners of the Khalkhas is brought up to 86 in all. The four great divisions bear the following names:

i.	The T'ushét'u Khanate	土謝圖汗部	20 banners.
ii.	The Tsetsen „	車臣汗部	23 „
iii.	The Dzassakt'u „	扎薩克圖汗部	18 „
iv.	The Sain-noin tribe	三音諾顏部	22 „

The town of Urga, or K'u-lun (Kurun) 庫倫, situated within the territory of the T'ushét'u Khan, is the administrative centre of the northern and eastern Khalkha tribes. It is the residence of the Cheptsun Dampa Hut'ukht'u (see Part XII, No. 598), a Lamaist dignitary of the most venerated order, through whose spiritual influence the Chinese Imperial Agent (see *infrá*, No. 556) maintains his authority over the Khalkha chiefs. The Western Khalkhas, *i.e.*, the Dzassakt'u and Sain-noin tribes, are under the rule of the Military Governor of Uliasut'ai (see *infrá*, No. 552). A chain of frontier posts, known as K'a-lun 卡倫 (*Karun*, called Caron, or Carou by a misprint, in the writings of the Jesuits of the last century), runs along the border of the Khalkha territory, where it adjoins the Russian possessions, and at each post a small military colony under a chief having the title *chang king* 章京 (see Part VI, No. 385, and *infrá*, No. 541) is established. The line of frontier is marked by piles of stones, called *obó* 鄂博, and the space intervening between two such frontier-marks is termed by the Mongols *sabu* 薩布. The khans of the Khalkhas testify their allegiance to the Chinese sovereign by an annual presentation of tribute, designated as the *Kiu Peh* 九白 or Nine White [Animals], consisting of eight horses and a camel, all pure white in colour.

Next in importance to the Khalkhas are the Kalmuks or Western Mongols—Eleuths, etc.—bearing six tribal designations as shewn below:—

518.—i. Oelöt (Eleuth) 厄魯特, or 額魯特.—The Kalmuks or Western Mongols.

The term Kalmuk (or Kalmuck) by which the Western

Mongols are known to European authors, is unknown to the Chinese, who designate the leading tribes of this once powerful division of the Mongols by the name given above. Several derivations for the word Kalmuk have been suggested by different authors, whose speculations are assembled by Howorth (*Hist. of the Mongols*, p. 497). In the word Oelöt, which the French missionary authors of the last century transcribed as Eleuth, the Chinese themselves trace an obvious relationship with the Wa-la 瓦喇 (Wara, or Oirad), the designation applied to the leading tribe with which the earlier sovereigns of the Ming dynasty warred and negotiated. Having overspread the region north of the T'ien Shan, including the modern territory of Ili, the chieftains of the Oelöt tribes founded, early in the 17th century, a dominion known as that of Sungar, or Dzungar 準噶爾, which was eventually shattered by the arms of the Emperor K'ang Hi, and finally overthrown by the invasion of their territory (Sungaria) in 1757 by a Chinese and Manchu army despatched against them by the emperor K'ien Lung. During the period of its independent existence, the Sungar nation was divided into four tribes, known to the Chinese as the four Weirad 衞喇特 (Mong. Durben Oirad, said to signify the Four Allies) in which the perhaps derivative sounds of the Oelöt or Oirad form of designation may clearly be recognized. Without entering here upon an enquiry into the dispersion and gradual reassembly of the Oelöt tribes, a task more appropriately and fully dealt with elsewhere, the following enumeration of the remaining divisions of the Kalmuk tribes is proceeded with:—

519.—ii. TURBET (TOURBETH) 杜爾伯特.—A division of the Kalmuks or Oelöt, now organized in two *chogolgán* or leagues (see below).

520.—iii. TURGUT (TOURGOUTH) 杜爾扈特.—This large division of the Kalmuks is declared by the celebrated Chinese Minister of State, Sung Yün, in his work (dated A.D. 1823) on the Mongol tribes, to be identical with the Turbets (see above) and to represent one of the four tribes or Weirat of the Sungar nation (see No. 518). The Turgut now form five *chogolgán* or leagues.

521.—iv. The Khoshoit 和碩特.—A southern branch of the Kalmuks, whose principal seat is in the neighbourhood of Kokonor, although a part of them are found at present, constituting one *chogolgán*, on the north-eastern frontier of China.

522.—v. The Khoit 輝特.—A small tribe associated with the Khoshoit.

523.—vi. The Ch'oros 綽羅斯.—The sixth and last of the divisions of the Kalmuk tribes.

524.—Ts'ing Hai Mung-ku 清海蒙古.—The Mongols of Kokonor.

The disintegration of the Western Mongols, as a result of the wars of the last century with Tibet and China, has caused repeated displacements to befall the various tribes, and has led to their being distributed under several distinct jurisdictions. Twenty-nine banners, all but one of which are of Kalmuk origin, are now seated in the region of Kokonor and on the northern borders of Ṭibet, in the territory anciently known as Tangut. The following is the list of the tribes of Kokonor, who are placed under the sway of the Imperial Controller General at Si-ning (see *infrá*, No. 562):—

i. Khoshoit	...	...	...	...	...	21 banners.
ii. Ch'oros	...	...	...	...	...	2 ,,
iii. Khoit	...	...	...	...	...	1 banner.
iv. Turgut	...	...	...	...	...	4 banners.
v. Khalkha	...	...	...	...	...	1 banner.

525.—Alashan Mung Ku 阿拉善蒙古.—The Mongols of Alashan.

These are the tribes settled in the region north of Ning-hia in the province of Kansuh and along the Western Bend of the Yellow River, extending as far as the western extremity of the Great Wall and the desert of Gobi. They are Kalmuks by descent. Four tribes, of those already enumerated above, have formed offshoots in the region tributary to the Prince of Alashan 阿拉善親王, constituting 34 banners in all, distributed as follows:

i. SI T'AO OELÖT 西套厄魯特.—The Oelöts of the Western Bend of the Yellow River.

ii. EDSINÊ TURGUT 額濟納土爾扈特.—The Turguts of the river Edsinê or Edsinei.

iii. TURBET 杜爾伯特.—A portion of the Turbet tribe.

iv. KHOSHOIT 和碩特.—As above.

526.—YEO MUH 遊牧.—THE HERDSMEN TRIBES.

Under this designation the Chinese officially class the Mongol tribes who are placed under the direct government of the high authorities of the frontier, and especially the Ch'ahar, to whom the territory lying in immediate proximity to the Great Wall, and nearest to the imperial capital, was assigned after they had submitted themselves to the Manchu conquerors of China. Unlike the Mongols of the Forty-nine Banners, they are denied the privilege of being ruled by titular *ts'in wang* or Princes, but on the other hand they are organized under eight Banners on the same footing as the Manchu military forces. Their distinctive title of *yeo muh* or "nomade herdsmen" is derived from the interdict against engaging in agricultural pursuits, and their restriction to the pasturage of flocks and herds, which was imposed upon them by their new masters. Within their territory are situated the imperial pasturages, or *muh ch'ang* 牧場, upon which the herds and flocks specially pertaining to the imperial household and the stud department are reared. A recent enumeration has given the number of about 100,000 horses, 7,000 camels, 200,000 sheep, and 12,000 horned cattle, upon these pasturages. The following are the tribes coming under the category of the nomade herdsmen.

527.—CH'AHAR 察哈爾.—The Ch'ahar (or Chakhar) tribe. (See *suprá*, No. 526, and *infrá*, No. 550.)

528.—BARGU 巴爾呼.—The Bargu tribe. This tribe has been incorporated with the Ch'ahar, conjointly with whom, and a portion of the Oelöt and T'umed tribes, who have similarly been annexed to the Ch'ahar, they are placed partly under the control of the military Lieutenant-Governor residing at Kalgan

(see *infrá*, No. 550) and partly under that of the military Lieutenant-Governor of Jeh-ho (see *infrá*, No. 548).

529.—URIANGHAI 烏梁海.—The tribes of Urianghai or Uriankai, the territory occupying the extreme north-west of the Chinese dominions, now placed under the administration of the Military Governor of Uliasutai (see *infrà*, No. 552).

530.—MINGAD 明噶特.—The Mingad, a small tribe of nomades, occupying the region north-east of Uliasutai.

531.—DJAKCH'IN 扎哈沁.—The Djakch'in or Dzakhach'in tribe, a remnant of the Sungar nation, associated with the foregoing.

532.—'HASAK 哈薩克.—The Khassak (Cossack) or Kirghis, identified by the Chinese with the K'ang-kü 康居 of antiquity, and probably the same with the Kankal or Kankar of western geographers. In 1757, the Khan of the Kirghis tendered his allegiance to the sovereign of China, on the annexation of the territory of Sungaria being completed. Sung Yün, in the work already quoted from, describes the region inhabited by the Kirghis as bounded on the north by the Russian possessions, and on the south-west by the land of the Buruts 布魯特 (known as the black Kirghis). They own allegiance, he farther observes, to 20 *ôt'ok* 鄂拓克 or chieftains. Their rulers are known as *pi (pih)* 比, which he identifies with the term 伯克 or beg.

533.—BURIAT 布哩雅特.—The Buriat Mongols subject to Russia. Sung Yün, in the work above mentioned (vol. i, p. 22), observes that the Buriats owning allegiance to Russia resemble the Khalkhas within the Chinese border. His remarks indicate an appreciation of the fact that Russian civilization had already in his time begun to take root among them. To the west of the territory occupied by the Buriats, he farther states, lie the Khariat 哈哩雅特 (? Kerait), who are of the same stock with the T'ang-nu Urianghai of the Chinese territory.

534.—DAM 達木.—The Dam Mongols, occupying a portion of the frontier between Kokonor and Tibet, known as the region of Tsaidam 柴達木. This semi-savage branch of the

Mongol race, occupying in scattered settlements the northern fringe of the territory of Tibet, is probably that which is designated by the Tibetans "Sok-pa," or the people of the pastures (the Chinese *yeo muh*). In this word "Sok" it might perhaps be possible to trace a relationship with the *muh suh* or *muk suk* 苜蓿, the sweet clover or lucerne upon which the horses of Fergana were pastured, according to the reports of the earliest Chinese explorers of Central Asia. Sze-ma Ts'ien, the father of Chinese history, relates that the seeds of this clover were brought back to China by the imperial envoys.

*** The outline of the geographical distribution and political grouping of the Mongol tribes, which has been given as concisely as possible above, is intended to serve as an introduction to the list of titles by which their princes, nobility, and other rulers are distinguished. For more minute details, the Institutes of the reigning Dynasty 大清會典, Books 49 to 52, which have furnished the groundwork of all that precedes, may be consulted. Articles entitled the *Topography of Extra-provincial China*, in the *Chinese Repository*, Vol. xx, p. 62, and *The Army of the Chinese Empire*, ib., p. 336, have also been placed under contribution and are deserving of careful study. The following are the offices and ranks established among the various Mongol tribes:—

535.—Mêng Chang 盟長.—Captain-General of a *chogolgán (mêng)* or league (see *ante*, No. 509). This office is bestowed by imperial appointment, on the recommendation of the Mongolian Superintendency. Each league of tribes is placed under the supreme control of such an authority, selected from among the leading chieftains (*dzassaks*) of all the tribes of the confederation.

536.—Fu Mêng Chang 副盟長.—Deputy Captain-General. One to each *chogolgán* (as above).

537.—Dzassak 扎薩克.—Chieftain.

This title, pronounced in southern Mongolian as *Djassak*, appears to be a derivative from the Mongol verb *dzassakho*, to regulate or govern. With the exception of the tribes or portions of tribes, such as the Ch'ahar and the T'umed, as noted above,

which are placed under the immediate government of Manchu generals, each Mongolian banner is ruled by a chieftain or noble bearing this generic designation. Among the Inner Mongols, the *dzassak* are classed in six ranks, commencing with that of *Ts'in Wang* 親王, or prince of the first order, and identical in nomenclature with the six highest ranks of the imperial nobility (see Part I, No. 17). Among the Khalkhas and other tribes of the Outer Mongols, the *dzassak* of a banner may be of any degree of the six ranks above named, or merely a *daidji* or noble (see *infrá*, No. 538). The position is in some cases hereditary, in others conferred by imperial appointment,

538.—T'AI-CHI 台吉.—Noble (*Daidji*). The *daidji* are hereditary nobles claiming descent from the founders of the Mongol sovereignty or from the *Khans* or titular "princes" and "dukes" of the various tribes. They correspond, conseqnently, in some respects, to the *tsung-shih* or imperial clansmen of the Chinese (see Part I, No. 29). Among the Oelöt tribes, the title *tsai-sang* 宰桑 was employed in the place of *daidji* for their hereditary nobles. Another term, *noyen* or *noin* 那彥, with the same meaning, was also heretofore in use among a small number of tribes. Four classes of the rank of *daidji* are recognized, of which the highest is on a par with the first of the Chinese official ranks, and so on in each class. A *daidji* of the first class may be the commandant or chief of a banner, in which case he is entitled to prefix the term *dzassak* (see above) to his title, and he is invested with a seal of office issued by the imperial government. *Daidji* who are not endowed with official seals are subject to the authority of the *dzassaks* or chieftains of their respective banners.

539.—T'A-PU-NANG 塔布囊.—Noble (*Tabunang*). This designation is confined to a portion of the T'umed and Kharach'in tribes alone, among which it stands as the equivalent of *daidji* (see above).

540.—HIEH-LI T'AI-CHI 協理台吉.—Administrator. This dignitary acts as assistant to the *dzassak* in the administration of the affairs of the Banner. Appointments are made to the position from the superior nobles of the Banner.

541.—KWAN K'I CHANG KING 管旗章京.—Adjutant.

542.—KWAN K'I FU CHANG KING 管旗副章京.—Deputy Adjutant.

The above offices are filled by selection from among the *daidji* or nobles of each banner.

543.—TS'AN-LING 參領.—Colonel.

544.—TSO-LING 佐領.—Lieutenant-Colonel.

These ranks are likewise filled by selection from among the *daidji*. The *tso-ling* has 150 adult males under his command, of whom 50 are reckoned as *ma-kia* 馬甲 or horse-soldiers, and 100 as *hien san* 閒散 or unemployed.

545.—HIAO K'I HIAO 驍騎校.—Subaltern.

546.—LING TS'UI 領催.—Sergeant. Six in each *tso-ling's* command.

547.—ORBADU 鄂爾巴圖.—The bulk of the Mongol population is thus designated. All families are arranged in groups of ten, under a *shih-chang* 什長 or decurion. For each group of three *ting* 丁 or men of military age, one soldier's allowance, *kia* 甲, is issued.

The Frontier Commands:

The following are the titles of the chief authorities ruling the "extra-provincial" administrative divisions, under the supreme direction of the *Li Fan Yüan* or Mongolian Superintendency (see Part II, No. 183). At their head may be placed the "three Military Lieutenant-Governorships," of which two are associated with the province of Chihli, being subject in civil matters to the control of the Governor-General of that province, and the third (Urumts'i), forming part of the Ili command, is similarly associated with the province of Kansuh. They are as follows:—

548.—i. JEH-HO TU-T'UNG 熱河都統.—Military Lieutenant-Governor of Jeh-ho. This large tract of country, embracing the easternmost region of the Mongol tribes, is organized in its southern section on the footing of a Chinese administrative division of the first class, under the name of *Ch'éng-tê Fuh* 承德府. An

immense tract of country, several hundred miles in length, on its western side, is designated the *Wei Ch'ang* 圍場, or Hunting Reserves, also called *Muh-lan* 木蘭 or *muran*, which during the earlier reigns of the present dynasty was periodically visited by the Emperor with a large military retinue, for purposes of the chase and martial exercises (see Part VI, No. 436). Of late years, a population of Chinese squatters has largely encroached upon these reserves. The civil administration of the territory of Jeh-ho, apart from the prefecture of Ch'êng-têh Fu, is conducted under the Military Lieutenant-Governor by secretaries of the Mongolian Superintendency, entitled *Li She Sze Yüan* 理事司員, or Civil Commissary, and *Li Hing Sze Yüan* 理刑司員, Judicial Commissary. Sub-Prefects or *T'ung P'an* (see Part III, No. 283) have of late been appointed for the control of the Chinese squatters in the Hunting Reserves. Secretaries of the Mongolian Superintendency are also employed as Collectors of Customs at four points (*sze shuei* 四稅) on the Jeh-ho border-line.

549.—ii. CH'AHAR TU-T'UNG 察哈爾都統—Military Lieutenant-Governor of Ch'ahar (or Chakhar). This officer, residing at Chang-chia K'ow 張家口, the gate-town on the line of the Great Wall, commonly known as Kalgan, from the word *Kalga*, or gate, in the Mongol tongue, conducts, with the assistance of the *Fu Tu t'ung* or Deputy Lieutenant-Governor, his colleague, the government of the Mongol tribes whose territory extends westward from the Great Wall to the desert of Gobi and northward to the land of the Khalkhas (see *suprá*, No. 526). The nomade herdsmen of the Ch'ahar and other tribes in this region are entirely subject to the rule of the *Tu-t'ung;* but in civil matters relating to Chinese affairs within the Lieutenant-Governorship, as has been observed above, the Governor-General of Chihli exercises a superior jurisdiction. The Prefecture of Süan-hwa Fu, lying between the Inner and the Outer Wall, is nominally part of the Ch'ahar command, but in practice it is administered on the ordinary Chinese territorial system, under the supervision of an Intendant bearing the title of *K'ow Peh Tao* 口北道, residing at Süan-hwa Fu. Three Civil Commissaries, *Li She T'ung Che* (see

Part III, No. 282), stationed respectively at Chang-chia K'ow, Tuh-shih K'ow, and To-lo-no'rh (Dolon-nor) on the Mongolian plateau, are jointly subject to this functionary and the Military Lieutenant-Governor.

550.—A-LÊ-T'AI KÜN TA'I 阿勒台軍台.—The Military Postroad. The Military Lieutenant-Governor of Ch'ahar is *ex-officio* Controller of the postroads, for the conveyance of government despatches and the transit of officials, which extend from the Great Wall to the Altai (阿勒台 or 阿爾台) Mountains, to K'urun, Uliasut'ai, etc. These roads, divided into *chan* 站 or stages, are served by detachments of Mongol tribesmen who take turns of duty at the *kün t'ai* 軍台 or military posts established at each stage. To these posts, officials throughout the Chinese government service are liable to be banished as the penalty of misconduct, but the service they are nominally required to render in expiation of the offence committed is in most if not in all cases commuted for a money payment, designated as *t'ai fei* 台費, the amount of which is fixed by law. The Mongol tribes along the line of route are required, in addition to detachments of guards, to furnish the necessary quota of animals for the post service to and fro. Officials proceeding on duty beyond the Wall receive posting-orders, entitled *K'an hoh* 勘合 or tally-slips, from the Board of War, under whose general superintendence the courier service is placed.

551.—iii. URUMTS'I TU-T'UNG 烏魯木齊都統.—Military Lieutenant-Governor of Urumts'i or Urumch'i (Oroumchi). Subject to the control of the Military Governor of the Ili region (see *infrá*, No. 557).

552.—ULIASUT'AI TSIANG KÜN 烏里雅蘇台將軍.—Military Governor of Uliasut'ai. This region, the seat of government of which is the town of Uliasut'ai in the territory of the Sain Noin Khalkhas, is the principal centre of the imperial authority as exercised over the Khalkha tribes. The Military Governor is invested with the special title of *Ting Pien Tso Fu Tsiang Kün* 定邊左副將軍, which may be translated Vice-Warden of the Marches. In addition to the subordinate function-

aries placed under his command (see below), four Deputy Military Governors, entitled *Fu Tsiang Kün* 副將軍, in the persons of a prince of each of the four tribes of the Khalkhas, assist the chief authority in the affairs of his government. Each of the four Mongol dignitaries takes a turn of residence, for three months at a time, at Uliasut'ai.

553.—ULIASUT'AI TS'AN-TSAN TA CH'ÊN 烏里雅蘇台參贊大臣.—Military Assistant Governor. The Military Governor of Uliasut'ai is assisted by two subordinate functionaries under the above-named title, one of whom is appointed from among the Manchu dignitaries at Peking, and the other from the Khalkha nobles.

554.—TING PIEN TS'AN-TSAN TA CH'ÊN 定邊參贊大臣.—Assistant to the Warden of the Marches (see *suprá*, No. 552).

555.—K'OBDO TS'AN-TSAN TA CH'ÊN 科布多參贊大臣.—Military Assistant Governor, commanding at K'obdo. The Urianghai tribes of the Mongols are placed under the above jurisdictions, subject to the authority of the Military Governor of Uliasut'ai.

556.—K'U-LUN PAN SHE TA CH'ÊN 庫倫辦事大臣.—Imperial Agent at K'urun (Urga). Associated with this high officer, usually a Manchu lieutenant-general from one of the Peking banners, is a Mongolian *Pan She Ta Ch'ên* with co-ordinate authority in matters relating to the Mongolian tribes. The Imperial Agent at Urga is specially charged with the control of the frontier town of Kiakhta 恰克圖, and the trade conducted there with the Russians. The Manchu term *amban*, equivalent to the Chinese designation *Ta Ch'ên* or High Officer, forming part of the title borne by the Imperial Agent and other functionaries of similar position, is frequently applied by European writers to the Chinese representatives in Mongolia and Turkestan.

557.—ILI TSIANG KÜN 伊犁將軍.—The Military Governor of Ili. This title, to which a regard for analogy requires the above rendering to be given (see Part V, No. 367), would be more correctly translated by the term Governor-General,

or Viceroy, of Chinese Turkestan. The region of Ili is, properly speaking, the territory formerly occupied by the Sungar nation (see *suprá*, No. 518), the final conquest of which dates from 1759, when the arms of K'ien Lung completed the destruction of the Kalmuk sovereignty and established his supremacy on either side of the T'ien Shan mountains. The territories of Sungaria, on the north, and of the Mahommedan cities (or Kashgaria) on the south, of this great range were divided into two vast provinces, entitled respectively, with reference to their position north and south of the mountains, the *T'ien Shan Peh Lu* 天山北路 and *T'ien Shan Nan Lu* 天山南路, and designated generically as *Sin Kiang* 新疆 or the New Dominion, the supreme control of which was placed in the hands of a Military Governor. The first appointment to this post was made in 1764. Large bodies of Manchus were transferred to the Ili region as military colonists; and a fortified town adjoining the site of Kuldja on the river Ili was built for the residence of the Military Governor and his troops. The name of Hwei-yüan Ch'êng 惠遠城 was given to this place. Five divisions—*tui* 隊—of military colonists were established in the Ili region, drawn from the following sources, viz., Manchus from the capital, Solon 索倫 Manchus from the region of the Amur, Sibê 錫伯 Mongols from the Jeh-ho region, Chahars, and Oelöts (see *suprá*, No. 518), each under the command of a divisional General or Commandant (see *infrá*, No. 559). Toward the close of the reign of K'ien Lung, a large influx of population into the region of Sungaria was secured by encouraging the migration of Chinese from the provinces of Kansuh and Shensi, to whom extensive tracts of land were allotted. The majority of these settlers were of the Mussulman religion, which had taken root in Western China at a very early date, owing to the influx of Persian and Arab immigrants; and they eventually formed in the Ili region a distinct nucleus of population, known to the Chinese simply as *Hwei Min* 回民 or Mussulman subjects of the State, but designated by their neighbours of the Turki race by the name of Dungan or Tungani, a term the origin of which has not been ascertained. In the neighbourhood of Ili itself

there further dwells a population of Mahommedans, known as Taranchi, the descendants of colonists transplanted from Kashgaria. This part of the population still retains its Turki language and other marks of alien extraction. The name Taranchi is said to be derived from *taran*, millet, and hence to signify a millet-grower or farmer. The Dungan or Chinese Mussulman immigrants, on the other hand, found their way not only into Sungaria but also into the region south of the T'ien Shan, where they mixed but did not harmonize with the indigenous population. Although professing the same religion with the Chinese Mussulmans, the Mahommedans of Kashgaria were descended from a different stock, that of the Turki or Uigur race. From this medley of nationalities have grown the conflicts of the last fifteen years, in the course of which the Chinese occupation of both Sungaria and Kashgaria became extinguished, Ili falling to the share of Russia, and Kashgaria being erected into a Mussulman Kingdom by the prowess of Yakub Khan, an adventurer from Kokand. He, with his adherents, became known to the Chinese by the name of "the Andijani,"—Ngan-tsi-yen 安集延,—from Andijan, the city of Kokand with which the most frequent relations have customarily been maintained from the side of Kashgar. Notwithstanding the expulsion of Chinese authority from the territories on either side of the T'ien Shan, ideas of reconquest have never been abandoned, and a partially successful attempt in that direction has occupied the imperial forces for several years past. The following are the ranks of the military administration subject to the control of the *Tsiang Kün* of Ili:—

558.—Ts'AN TSAN TA CH'ÊN 參贊大臣.—Military Assistant Governor. One at Ili, one at Tarbagatai, one at Yarkand.

559.—LING TUI TA CH'ÊN 領隊大臣.—Commandant of the Forces,—at Ili, Tarbagatai, Ush, Yarkand, Urumts'i, Turfan, Guchen, and Kurkara Usu (see *suprá*, No. 557).

560.—PAN SHE TA CH'ÊN 辦事大臣.—Agent,—at Kashgar, Kharashar, Kuchê, Aksu, Khoten and Hami. (See also No. 556).

561.—HIEH PAN TA CH'ÊN 協辦大臣 and PANG PAN

TA CH'ÊN 幫辦大臣.—Assistant Agent. At Ush and Hami.

562.—TSUNG LI TS'ING HAI SHE WUH TA CH'ÊN 總理青海事務大臣.—Imperial Controller-General of Kokonor. Invested with the control of the Mongol and Tangutian (*fan* 番) tribes of the Ts'ing Hai or Kokonor region. (See *suprá*, No. 524).

563.—PÊH-K'ÊH 伯克.—Beg. This title, universally in use among the followers of Islam, is employed among the Chinese Mahommedans of Turkestan and the region of Hami as a generic designation for the local chieftains. The *begs* under Chinese authority are classed in five degrees of rank, ranging from the third to the seventh degree of the Chinese official scale. The Mahommedans of the Hami and Turfan region, who are of Mongol descent, are distinguished by a organization similar to that of the Mongol tribes. Their chiefs are invested with the designation *dzassak* (see *suprá*, No. 537), in addition to which the titles of *Wang*, *beiléh*, etc., are conferred upon them as is the rule among the Mongols proper. The Mahommedans of other than Chinese or Mongol descent are commonly known as *ch'an t'ow Hwei-hwei* 纏頭回回, or "turban-wearing Mussulmans."

The following are the most important among the titles and attributes of the Begs of different classes in Kashgaria:

i. AK'IM BEG 阿奇木伯克.—Local Governor.

ii. ISHKHAN BEG 伊什罕伯克.—Assistant Governor.

iii. SHANG BEG 商伯克.—Collector of Revenue.

iv. KATSANATCH'I BEG 噶雜納齊伯克.—Same as above.

v. 'HATSZE BEG 哈孜伯克.—Judge.

vi. MIRABU BEG 密喇布伯克.—Superintendent of Agriculture. (See 回疆通志 *Description of Turkestan*, B. VII).

PART XII.—TIBET AND THE LAMAIST HIERARCHY.

564.—Tibet, or Thibet, which the progress of events during the last two centuries has converted into a dependency of the Chinese Empire, is known to the Chinese of the present day by the name of Tsang 藏 or Si Tsang 西藏. This appellation has superseded the term *U-sze Kwoh* 烏斯國 or *U-sze Tsang* by which the country was known under the Ming dynasty, from the indigenous designation Us Tsang, or U Tsang, signifying Central and Pure, at that time applied to it. The native sound of U appears farther to have been corrupted by the Chinese into Wei, whence the designation *Wei Tsang* 衛藏 has come to be used as the general geographical title for the entire country. The limits at present assigned to the territory of Tibet occupy only a part of the ancient region of T'u Fan 吐蕃 the people of which, known also by the name of Si Fan 西番 and T'ang-ku-têh 唐古忒 (or 唐古特) *i.e.*, Tangut, were for many centuries the dreaded enemies of the Chinese. The name Tibet, by which, since the days of Marco Polo, the country has been known in European geography, is represented in Chinese by the characters *T'u-pêh-t'êh* 圖伯特 (T'ubod), intended probably to reproduce the sound of the appellation given to it among the Mongols. The Tibetans call themselves Bod, and their country Bod-jul,—the land of Bod, a term the derivation of which has been variously interpreted by European writers, but which the Chinese appear to identify with *Fuh Kwoh* 佛國—the land of Buddha. According to the legends preserved by indigenous records, the first germs of enlightenment and order were introduced into Tibet by offshoots of the race of Sakya, from which the founder of the Buddhist religion had himself earlier derived his descent; and Srongtsan Gampo 蘇隆藏干布, whose lineage is traced through seven generations to the first of the semi-mythical sovereigns of this line, became in the seventh century of our era at once the first acknowledged ruler of the entire land of Tibet, and also the introducer and

vigorous patron of the Buddhist religion among his subjects. He took to wife, on the one hand, a daughter of the sovereign of Nipal—*Pai-pu* 白布 or *Pa-pu-lêh Kwoh* 巴布勒國, *i.e.*, the Parbuttiya Kingdom—and, on the other, the princess *Wên Ch'éng* 文成公主, daughter of the emperor T'ai Tsung of the T'ang dynasty in China. This last-named alliance was contracted in A.D. 641. For many centuries his descendants, with the title of Gialbo—in Chinese, *Tsan-p'u* 贊普—continued to rule over Tibet, although in the course of time the temporal authority became encroached upon to a large extent by the pretensions of the Buddhist hierarchy which had gradually come into being. In the course of the eleventh century, in particular, the superiors of a religious association known as the Sakya—in Chinese 薩迦—monastery, originally founded under the patronage of a royal prince, began to usurp the exercise of exclusive powers of government; and for some centuries later, this priesthood appears to have wielded a predominant influence in the affairs of Tibet. Known at that period as at present by the name of Brugpa—in Chinese written 布魯克巴—the Sakya priesthood is also distinguished by the title of the Red Church—*Hung Kiao* 紅教—from the colour of the vestments and headcovering they adopted. The primitive doctrines of Buddhism, already largely corrupted in Tibet, from the earliest period of its introduction, by Hindoo and especially Sivaitic forms of worship, were farther perverted among the Sakya priesthood by a deliberate departure from the rule of celibacy. Marriage was permitted among them with the avowed object of securing an hereditary transmission of power; and magic arts in infinite variety and with unbounded pretensions to efficacy were professed among them as a means of ensuring their supremacy in the popular mind. A revolt against the corrupt and licentious rule of the Sakya priesthood took place at length in the fifteenth century of our era under the leadership of a reformer named Tsongkhabá—in Chinese 宗喀巴—born at Si Ning in A.D. 1417. The history of this earnest innovator's career may be read elsewhere;* for the purposes of the present

* See *Die Lamaische Hierachie und Kirche*, by C. F. KOEPPEN, Berlin, 1859, p. 109 et seq.

sketch it suffices to observe that he preached with success in various parts of Tibet the necessity of a return to the primitive doctrines and observances of the religion of Shâkyamuni, as an outward and visible sign of which he insisted on the adoption of the yellow robe and hat (yellow, or the colour of gold, being assigned in early legends to the founder of Buddhism) in lieu of the vestments of red which distinguished the ruling hierarchy. The preachings of Tsongkhabá were attended with remarkable success, and before his death, which, according to Chinese accounts, took place in A.D. 1478, he found himself widely acclaimed as the spiritual leader of the Lamaist majority. His reforms were welcomed and supported by the emperors of the Ming dynasty, who saw in them a means of extending their influence over the Tibetan people, more especially as the now discredited Sakya or Red hierarchy had been staunch and favoured supporters of the descendants of Kublai, lately supplanted on the throne of China. The reformer left behind him two eminent disciples, upon whom, in the words of a Chinese chronicler, he "laid commands, enjoining upon them that they should be born again, generation after generation, as *'hubil'han* 呼畢勒罕, to practise the doctrines of the Great Conveyance (*Ta Ch'êng*, Sanskr. *Mahâyâna*, the esoteric form of Buddhism). The word *'hubil'han* signifies in Chinese *hwa shên* 化身 (*i.e.*, transformed body, transformation, reëmbodiment). The two disciples were called respectively Dalai Lama and Panshen Lama."

From the period referred to above, the spiritual and a large portion of the temporal authority in Tibet, which had previously been engrossed by the Red hierarchy, was wielded by the successive "reëmbodiments" of Tsongkhabá's disciples, whose identity, on their reappearance in human form, has been merged, according to the legends that have subsequently arisen, in the personality of the two most exalted and revered of the divinities proceeding from the essence of the Buddha himself. In the senior of the two, the Dalai Lama, the Bôdhisattwa Avalôkitêswara (the Chinese Kwan Yin), is believed to appear on earth; and in the person of the second the Bôdhisattwa Manchusri is recognized.

this deity having preliminarily occupied the form, it is also fabled, of Tsongkhabá himself. The second in succession of the Dalai Lamas, in the course of a long career, laid the foundation of the existing hierarchical system in Tibet, establishing his seat of ecclesiastical rule at Lassa, and organizing a body of lesser spiritual dignitaries, under the designation *'hut'ukht'u* (see *infrá*, No. 589), who, like the two supreme religious chiefs, were to be continued by a series of reëmbodiments. Like the Dalai and the Panshen lamas, these spiritual chiefs of the Tibetan priesthood became popularly known as "living Buddhas,"—in Chinese *hwoh Fuh* 活佛—a term by which they are at present commonly designated.

In the course of the latter half of the 17th century, the authority of the Dalai Lama having gained entire predominance throughout the greater portion of Tibet, the gialbos or descendants of the ancient kings appear to have gradually faded into insignificance, whilst at the same time, under various pretexts, interference in Tibetan affairs on the part of a succession of ambitious Mongol princes grew more and more direct. Already, at a somewhat earlier period, Gushi Khan, in Chinese designated as 固始汗, the reigning prince of the Khoshot Mongols, had supported the Dalai Lama of the period against the claims of the temporal sovereign, and had been rewarded for his fidelity to the hierarchical cause with the title of Nomên 'Han 諾們汗, or Prince (Khan) of the Religious Law, an equivalent to the Sanskrit Dhârma Râja. By the influence of Gushi Khan, the Dalai and Panshen Lamas were induced to despatch an embassy, in A.D. 1642, with professions of respect and tenders of allegiance to the court of the Manchu sovereign, whose forces were then on the eve of effecting the overthrow of the Ming dynasty in China; and from this period relations of intimacy took their rise, developing themselves in time into the assumption, on the part of the Chinese emperors, of the sovereign tutelage of the Buddhist papacy in Tibet. This consummation was hastened by the wars undertaken toward the close of the 17th and in the early part of the 18th century by the Sungar chieftains (see Part XI, No. 518) for the subversion of the authority of the Dalai Lama. The temporal

administrator who, as a regent under the Dalai Lama, had long conducted the government of Tibet, with the title of Diba, in Chinese 第巴 or 牒巴 (*i.e.*, ruler, or chief) was invested by K'ang Hi in A.D. 1694 with the title of *T'u-pêh-t'êh Kwoh Wang*, or King of Tibet; but the authority thus established was ere long attacked by an invasion of the Sungars, and the Chinese armies which were despatched hereupon for the liberation of Tibet remained as conquerors of the country. After an interval during which the Government remained in the hands of puppet nominees of the Chinese sovereign, an outbreak directed against one of these gave the pretext for the appointment of two High Commissioners to control the affairs of Tibet on behalf of the Chinese government. This took place in A.D. 1725. Farther attempts at revolt led, in A.D. 1750, to the entire suppression of the temporal sovereignty in Tibet, and the government of the country was placed, thenceforward, in the hands of the Dalai and Panshen Lamas, aided by a council of four laymen, entitled Kalon or Kablon, *i.e.*, Ministers of State, under the direction in chief of the two Imperial Commissioners or Residents appointed from Peking. The government has from that time forward continued to be conducted upon this basis, the authority of the Chinese administration being rendered the more complete by the long minorities which are entailed at each successive "reëmbodiment" of the two supreme ecclesiastical dignitaries. The territorial divisions, or provinces,—*pu* 部—at present established, are four in number, and are named as follows:—

i. Ts'IEN TSANG 前藏, or Anterior Tibet. This section of the country, the easternmost, and therefore nearest to the Chinese frontier, is also known as K'ang 康, written by some geographers as Kham, and also known as Chamdo 察木多.

ii. WEI 衛 or CHUNG TSANG 中藏,—Central Tibet, containing the seat of government, Lassa 拉薩, and the residence of the Dalai Lama, the great Monastery of Potalá 布達拉.

iii. HOW TSANG 後藏.—Ulterior Tibet, or simply Tsang, containing the seat of government of the Panshen Lama, at Teshilumbo or Chashilumbu 扎什倫布.

iv. NGARI 阿里.—Western Tibet.

The following are the ranks and offices which remain to be considered:—

Chinese Administration in Tibet:

565.—CHU TSANG TA CH'ÊN 駐藏大臣.—Imperial Resident in Tibet. With this high officer a colleague or Assistant Resident is associated, distinguished by the title of *Pang Pan Ta Ch'ên* 幫辦大臣. Both Resident and Assistant Resident are commonly selected from among the superior officers of the Manchu Banners, and are placed under the direction of the *Li Fan Yüan* or Mongolian Superintendency (see Part II, No. 183), but with the duty of memorializing the Throne direct on all questions of importance. They likewise correspond on a footing of equality with the Governor-General of the adjacent Chinese province of Sze-ch'wan, whence the troops constituting the Chinese garrison and the officers of the Chinese civil administration in Tibet are detailed. The provincial exchequer of Sze-ch'wan is charged, also, with the expenses of the Chinese occupation and government of Tibet. Among his other duties, the Imperial Resident acts as the medium of relations between the Chinese government and the Court of Nepal, which is known to the Chinese as 廓爾喀國 or the Kingdom of the Ghorkhas, the people and products of the country being at the same time designated *Pai-pu* 白布 or *Pa-pu* 巴布, *i.e.*, Parbuttiya. For the conduct of correspondence with the Tibetan and Nepalese authorities he has on his staff a "Secretary for Native (lit. barbarian) Affairs"—*I Ts'ing Chang-king* 夷情章京. Appointments to the principal civil and military offices of the Tibetan government and hierarchy are made on nominations submitted to the Throne by the Imperial Residents, who are also invested with the supreme command of both the Chinese garrison troops and the Tibetan soldiery or *Fan ping* 番兵. The Imperial Institutes provide for a corps of about 1,500 officers and men, detached from the provincial forces of Sze-ch'wan, who are distributed at various points in the Tibetan territory. The Tibetan soldiery, consisting principally of village militia, undrilled and armed only with the most antiquated description of

weapons, is officially reckoned at a force of 64,000 men, of whom 14,000 are described as cavalry. For the commanders of these forces (see *infrá*, Nos. 579–583). Through the four Ministers or *Kalon* (see *infrá*, No. 567) the Imperial Residents control the entire Tibetan administration.

566.—LIANG T'AI 糧台.—Commissary. Of this rank three Chinese officials, belonging to the class of Sub-Prefect or Assistant Magistrate, are stationed at Lassa, Tashilumbo, and Ngari, where they act both as paymasters of the Chinese forces and as deputies of the Imperial Residents in all matters concerning Chinese interests in Tibet. They are relieved, according to regulation, at the expiry of two years' service.

Secular Administration in Anterior Tibet:

567.—KALON (KABLON) 噶布倫.—Councillor of State. The secular affairs of Tibet are administered by a Council composed of four Ministers under the above title. The majority of the incumbents of this office, who act under the immediate supervision of the Imperial Residents, are laymen, receiving their appointment by decree from Peking on nomination by the Residents, and becoming *ex-officio* invested with the third degree of Chinese official rank. The superior officers of the Tibetan army are eligible for the post of Kalon. The Council Chamber is designated Ka Hia 噶廈.

568.—SHANG SHANG 商上.—The Treasury. This department, presided over by the Kalon (see above), has the supreme control of all matters relating to the collection of revenue and secular affairs in general in Tibet.

569.—TSAI-PÊNG 仔琫.—Councillor of the Treasury (first class). Three in number; invested with the 4th degree of Chinese official rank.

570.—SHANG CHODBA 商卓特巴.—Councillor of the Treasury (second class). Two in number; rank as above.

571.—YERTS'ANGBA 業爾倉巴.—Controller of the Revenue. Two in number; 5th rank.

572.—LANGTSAIHIA 郎仔鞋.—Controller of Streets and Roads. Two in number; 5th rank.

573.—HIERBANG 協爾幫.—Commissioner of Justice. Two in number; 5th rank.

574.—SHÊDIBA 碩第巴.—Superintendent of Police. Two in number; 5th rank.

575.—TAPÊNG 達 琫.—Controller of the stud. Two in number; 6th rank.

576.—CHUNG YIH 中 譯.—Secretary of the Council. Of two ranks, having the characters *ta* 大 (great) and *siao* 小 (lesser) respectively prefixed the title. Invested with the 6th and 7th ranks.

577.—CHONIR 卓 尼 爾.—Secretary (second class) of the Council. Three in number; 6th rank.

578.—DIBA 第巴 or 牒 巴.—*(a)*. Commissioner. This title, signifying in Tibetan one who rules or is chief, was borne during the 17th and 18th centuries by the secular delegate of the Dalai Lama, in whose name he wielded the government of the country. *(b)*. District governor or Headman. Thirteen functionaries of this description are recognized in the Imperial Institutes. They are divided into six classes, each with special functions, such as superintendents of revenue, of cattle, etc., etc.

Military Ranks:

579.—TAIPÊNG 戴 琫.—Commandant. Six in all. This, the highest military position, is invested with the 4th degree of Chinese rank. The sound was formerly denoted by the characters *tai-pên* 代 奔.

580.—JUPÊNG 如 琫.—Commander of 200 men; 5th rank. Twelve in all.

581.—KIAPÊNG 甲 琫.—Officer of the 6th rank. Twenty-four in all.

582.—TINGPÊNG 定 琫.—Officer of the 7th rank. One hundred and twenty in all.

583.—FAN MUH 番 目.—A generic designation for

Tibetan officers of all ranks, both civil and military. Appointments of officers to the subordinate military ranks are made, according to regulation, by selection from among the scions of the ancient native nobility or aristocracy 世家, known by the name of Tongkhor 東科爾 (See 大清會典事例, Book 741).

The Lamaist Hierarchy:

584.—Lama 喇嘛.—This designation, applied to all members of the priesthood observing the forms of Tibetan Buddhism, is derived from a Tibetan word which, according to the Chinese, has the meaning of *wu shang* 無上, *i.e.*, "unsurpassed" or "without a superior."

585.—Dalai Lama 達賴喇嘛.—One of the joint Pontiffs of Tibet (see below). The word *dalai* or *talé* in Mongolian signifies "Ocean," and corresponds to the Tibetan word *Djamts'o* or *Chamts'o*, which, in the combination *Cheptsun Djamts'o Rinpoch'é*, or Venerable Ocean Treasure, constitutes the proper title of this dignitary. As already remarked above (see *suprá*, No. 564), the Dalai Lama is regarded as the reëmbodiment which is assumed by the spirit of one of Tsongkhabá's two disciples, and at the same time as an incarnation or Avatar of the Bôdhisattwa Avalôkiteswara. Having engrossed in their own hands, as already narrated, the temporal power in Tibet, successive Dalai Lamas of the last century were recognized by the emperors of China as the supreme pontiffs of the Yellow Church 掌黃教首領, and the utmost veneration has been manifested toward their successors up to the present moment. Their residence is fixed at Mount Potalá 布達拉 (one of the three sacred mountains of this name, the original being situated, according to Buddhist legends, in India, and the third, known in Chinese by the name of P'u-t'o Shan 普陀山, forming the well-known island of monasteries on the coast of Chêhkiang), near Lassa 喇薩, the chief city of Anterior Tibet. At this place, the ancient capital of the kingdom, are situated the *Ta Chao* 大召 and *Siao Chao* 小召, or Greater and Lesser Temples (*chao* in Tibetan signifying monastery or shrine), which date from the period of the Chinese alliance in

the seventh century. The *Ta Chao*, in particular, is celebrated as containing a famous effigy of the princess of the house of T'ang, now worshipped, together with her consort from Nepal, among the chief divinities of the Lamaist pantheon. (See *suprá*, No. 564).

The succession to the office of Dalai Lama occurs, as already mentioned above, by a process of "reëmbodiment." For some centuries, and until within comparatively recent times, the relatives or surrounding of each successive pontiff contrived, by more or less open acts of fraud, to indicate after his decease the individual whom it suited them to select as the new Avatar. In order to obviate proceedings of this kind, which had more than once brought forward persons distasteful and dangerous to the suzerain power, the emperor K'ien Lung ordained, in A.D. 1792, that for the future both the succession to this august office and also the appointment to other spiritual dignities of a similar nature (see *infrá*, No. 589) should be determined by the drawing of lots. At the decease of each Dalai Lama, accordingly,—when, like all members of the class endowed with the privilege of successive births, he is said to have "entered upon the perfection of repose," *yüan tsih* 圓寂, enquiries are made by the priesthood with reference to miraculous signs, *ling i* 靈異, which may have been observed in attendance upon the birth of children at about the same period. Particulars of the required kind are always duly procured; and these are transmitted in proper form to the Imperial Residents at Lassa. After scrutiny of the documents and report being made to Peking, a certain number of the children are brought with their parents to Lassa. Here, on an appointed day, their names are inscribed on slips of wood, which, after being carefully sealed, are deposited in the "golden urn," *kin pên-pa p'ing* 金本巴瓶, prescribed by the regulation instituted by K'ien Lung. The name drawn forth from the urn is hailed amid universal rejoicing as that of the new incarnation, and the Dalai Lama is declared to have "come forth in reëmbodiment"—*ch'u 'hubil'han* 出呼畢勒罕, from a Mongol word signifying "bodily transformation" or metamorphosis (in Chinese, *hwa shên* 化身). After a short period of instruction, the newly acclaimed pontiff,

at the age of perhaps two or three years, is solemnly enthroned—*tso chwang* 坐 牀—and during his long ensuing minority he remains, as a matter of course, a puppet in the hands of the Chinese Imperial Residents.*

586.—PANSHEN ERDENI LAMA 班禪額爾德尼喇嘛.—One of the joint Pontiffs of Tibet (*see above*). Joint heir with the Dalai Lama of the spiritual inheritance derived from Tsong-khabá, the Panshen Erdeni is believed by the Tibetans to be worthy of the higher degree of adoration, his office and functions being less contaminated by worldly cares and influences. To him is confided the maintenance of the purity of religious doctrine, as to the Dalai Lama is attributed the temporal governance of the Tibetan realm. His title signifies "The Precious Teacher" (Panshen or Banshen=the Indian *Pandita*, and Erdeni in Mongolian being the equivalent of the Tibetan word *Rin-po-ché*, signifying Treasure). His residence is at Tashilumbo 扎什倫布, or the Mountain of Blessings, a city lying at a distance of 700 li or about eight days' journey to the westward of Lassa. Here the Panshen Lama presides over an administration entirely composed of ecclesiastics, sharing with the Dalai Lama the headship of the Yellow Church, but mixing little, if at all, in questions of secular administration. Succession is contrived, at each ensuing decease, by the same device with is applied in the case of the Dalai Lama (*see above*). The sixth in succession of the Panshen Lamas, Lobtsang Tanishi by name, was persuaded by the emperor K'ien Lung to undertake the journey to Peking, in order to take part in the festivities on His Majesty's 70th birthday, in A.D. 1780; and it was for this dignitary's special reception that the vast pile of buildings at Jeh-ho, the emperor's summer retreat, was constructed on the model of those occupied by the Panshen Erdeni at Tashilumbo. An attack of small-pox carried off the illustrious visitor toward the close of the year; and whilst his remains were solemnly escorted back to Tibet, a magnificent mausoleum was

* For a detailed account of the selection and enthronement of the Dalai Lama reference may be made to a paper by the author, entitled "Illustrations of the Lamaist System in Tibet," in the *Journal of the Royal Asiatic Society of Great Britain and Ireland*, Vol. IV, Part I, 1869.

erected within the precincts of the temple he had inhabited during his stay at Peking, in which the robes of the deceased Pontiff are enshrined.

587.—NOMÊN 'HAN 諾們罕.—Regent, or Dhârma Râja. This is a title which, with sundry distinctive epithets, has long been customarily bestowed upon eminent supporters of the Lamaist hierarchy. The expression is rendered in Chinese by the characters *Fah Wang* 法王, or "Prince of the [Religious] Law, or True Faith" equivalent to the Sanskrit *Dhârma Râja;* and the first recorded instance of its bestowal was in the case of Gushi Khan, the celebrated Khoshoit sovereign, who placed, in A.D. 1643, the Dalai Lama in possession of the temporal sovereignty of Tibet (see *suprá*, No. 564). The Imperial Institutes record numerous instances in which this title was conferred, in the course of the 18th century, upon a succession of ecclesiatical dignitaries, under whose direction the Tibetan Council appears to have been placed during the repeated minorities of the Dalai. It became customary, also, to bestow a *ming hao* 名號 or title of honour, such as that of Galdan Sirêt'u 噶爾丹錫哷圖, together with the office of Bakhshi 巴克什 (in Mongolian, Teacher or Preceptor, the Chinese *She* 師), or Samadi Bakhshi (apparently from the Sankrit Samâdhi, absorbed in contemplation), upon the Regent thus appointed. The power which was consequently wielded by successive dignitaries of this class led to their receiving in popular parlance the title of *Tsang Wang* 藏王 King (or feudatory Prince) of Tibet. The appointment of functionaries of such elevated rank as this at length terminated in 1844, when the Regent, shortly after the visit to Lassa which has been graphically described by the Abbé Huc, was accused of treasonable designs and lawless conduct in many respects, and, having been made a prisoner, degraded, and unfrocked by an Imperial Decree, was banished to the Amur. Allowed to return to his native place, on the borders of Kansuh, he died in 1854; and an application lately made for the recognition of his "reëmbodiment," said to have appeared on the spot in the person of a lad now aged 17, has been negatived in pursuance of the Decree of 1844, by which he

was "forbidden forever the privilege of appearing again on earth in human form." (See *Peking Gazettes* of July 25th, August 29th, and September 7th, 1877).—See also *infrá*, No. 595.

588.—K'AN-PU 堪布.—Abbot. The title bestowed upon the chief ecclesiastic of all Lamaist monasteries. By a decree of A.D. 1792, it was ordained that in the case of all *K'an-pu* enthroned (*tso ch'wang* 坐牀) in the larger class of monasteries, appointments should be made by the joint authority of the Dalai Lama and the Imperial Residents; the smaller class alone were to be left to the appointment of the Dalai Lama himself. An envoy, with presents by way of tribute from the Dalai and Panshen Lamas, who is sent annually to Peking, is selected from among the *k'an-pu* of the Tibetan monasteries. He is designated in Chinese by the title *Erch'in* 額爾沁—a representation of the Manchu word signifying envoy.

589.—'HUT'UKHT'U 呼圖克圖.—Saint. This class of dignitaries, to which the Dalai and Panshen Lamas themselves belong, may be said to constitute the most marked and essential feature of the Tibetan form of Buddhism. Derived from a Mongolian word which is interpreted in Chinese as signifying *tsai lai jên* 再來人, *i.e.*, one who returns again, an Avatar—the *'hut'ukht'u* supply, in their successive reëmbodiments, that transmission of authority in safe or chosen hands which the enforcement of a strict rule of celibacy might otherwise render impracticable. Confined, at the outset, to the territory of Tibet proper, the appearance of *'hut'ukht'u* rulers has gradually overspread, with the Lamaist form of worship, the whole of Mongolia. According to traditional theory, the spirit of each *'hut'ukht'u* reappears, on his decease, in the person of some newly born infant, and thus "comes forth reëmbodied"—*ch'u 'hubil'han*—as has already been described above (see *suprá*, No. 585). The number of *'hut'ukht'u* recognized in the Imperial Institutes, and registered by the Mongolian Superintendency, is 160 in all. These are distributed as follows: In Tibet, 30, including 12 who are known by the distinctive appellation of *shaburung* 沙布隆; in Northern Mongolia, 19; in Southern Mongolia, 57; in the Kokonor region

of Tibet, 35; and in Chamdo, on the Sze-ch'wan border, 5. At and near Peking there are, finally, 14 representatives of the class. The special token by which they are identified, at the time of their reëmbodiment, is the faculty of recalling events or of recognizing objects connected with the history of their preceding existences. With one exception—that of the Ch'akhan Nomên 'Han (see *infrá*, No. 595), the system of drawing lots from the golden urn, *kin p'ing* 金瓶, according to the politic rule introduced by K'ien Lung (see *suprá*, No. 585) is enforced in the case of each succession. The *'hut'ukht'u* are familiarly known as *hwoh Fuh* 活佛, or living Buddhas.

590.—SHABINOR 沙畢那爾.—The designation applied to members of the Lamaist fraternity, undistinguished by any special rank.

Ecclesiastics of the Government of Ulterior Tibet:

591.—CHI-CHUNG LAMA 濟仲喇嘛.—Chief Councillor.

592.—SUI-PÊNG LAMA 歲丰喇嘛.—Lama of the second degree.

593.—SHÊN-PÊN LAMA 森本喇嘛.—Lama of the third degree.

594.—CHONIR LAMA 卓尼爾喇嘛.—Lama of the fourth degree.

*** The above ranks are filled by the appointment on the part of the Imperial Resident, on nomination proceeding from the Panshen Erdeni Lama. The functions discharged by the respective individuals are not specified in the Imperial Institutes (cf. 大清會典事例, B. 742, p. 18).

595.—CH'AKHAN NOMÊN 'HAN 察漠諾們罕.—The title enjoyed by the hereditary chieftain of one of the banners of the T'umeds, claiming descent from Manchusri 'Hut'ukht'u, a spiritual counsellor sent by the Dalai Lama about A.D. 1580 to assist his warlike patron, Altan Khakan (Khan), the celebrated chieftain of the Ordos tribes. This dignitary and his reëmbodiments were long established at Koku 'Hotu, the modern Sui-yüan

Ch'êng, where they enjoyed, with reference to the colour appropriate to the Bôdhisattwa Manchusri, the above title, signifying White Prince of the [Religious] Law, rendered in Chinese as *Peh Fuh* 白佛 or White Buddha. The policy of the early sovereigns of the present dynasty led to the displacement of this spiritual potentate, who was compelled to remove with his tribe to the region south of the Yellow River, and to pass under the control of the Imperial Commissioner of Kokonor. Attempts on the part of the Ch'akhan Nomên Han of the period to recross the Yellow River in 1820-1821 rendered military operations against him necessary, and since that period the tribe has continued submissive, its ruler wielding great influence at the same time over all the Mongol and Tibetan population of this wild region. A decree of A.D. 1794 makes an exception in favour of the Ch'akhan Nomên 'Han with regard to the principle of reëmbodiment, which is allowed, in his case only, to be restricted to members of the same family, on the alleged ground of his being a *dzassak, i.e.*, wielding temporal as well as spiritual authority.

596.—Cheptsundampa 'Hut'ukht'u 哲布尊丹巴呼圖克圖.—The title assigned to the Metropolitan or Patriarch of the Khalkha tribes, ranking third (*i.e.*, next to the two joint Pontiffs of Tibet) in degree of veneration among the dignitaries of the Lamaist church. The title takes its rise from the *'hut'ukht'u* commissioned in A.D. 1604 to take up his abode among the Mongols of the North-west, where his authority was transmitted by reëmbodiment in the person of a younger brother of the Khan of the T'ushét'u tribe. In A.D. 1688, at a time when the Khalkhas felt no longer able to contend successfully against their adversaries the Sungars (see *suprá*, No. 564), it was proposed in council to seek refuge under the Russian sovereignty. The 'Hut'ukht'u, on being appealed to as umpire, decided against this proposal, in view of the fact that protection of the Yellow Church was not to be looked for in that quarter; and the Khalkhas upon this tendered their allegiance to the emperor K'ang Hi, by whom territories were assigned to them and rank and titles were bestowed upon their chiefs. (Sung Yün, vol. i, p. 19). Since this period

the successors of the Cheptsundampa 'Hut'ukht'u have been treated with high respect by the Chinese Court, although measures were taken, during the reign of K'ien Lung, to forbid the continuance of the succession as an appanage of the family of the T'ushét'u Khan. The residence of the 'Hut'ukht'u, whose authority is recognized as supreme by the T'ushét'u and Tsetsen Khanates, is fixed at K'urun 庫倫 (Urga), where he acts as the spiritual colleague of the Chinese Imperial Agent (*see* Part XI, No. 556). The title he bears is derived from the Tibetan words *Cheptsun*, "venerable," and *Dampa*, "sacred." To this the Sanskrit appellation Târanâtha, signifying "resplendent divinity" is added, whence the title of Taranatha Lama is derived as a common substitute for the official designation. By the Mongols, the patriarch is also frequently referred to as Maidari 'Hut'ukht'u (from Maitrêya, the Messiah of Buddhism). He is likewise described as Gheghen (*i.e.*, the Great) 'Hut'ukht'u.

597.—Chu King Lama 駐京喇嘛.—The Lamaist Organization in and near Peking.

In furtherance of their policy of ensuring the control of the Mongolian tribes by means of ecclesiastical influences, the Chinese sovereigns of the reigning dynasty have been profuse in the establishment of Lamaist places of worship and official dignities in Peking and throughout the adjacent region. The emperors of the Ming dynasty had indeed set an example in this respect, introducing the indecent Sivaitic effigies worshipped in Tibet, which are know to the Chinese as *Hwan-hi Fuh* 歡喜佛 (*i.e.*, Buddhas of Delight), into the palace itself; but the patronage extended to the Yellow Church by K'ang Hi and his descendants is conceived upon a far more extensive scale. Vast Lamaist communities have been founded at Jeh-ho and Dolon Nor in Inner Mongolia, and at Wu T'ai Shan in the province of Shansi, where a famous temple dedicated to the Bôdhisattwa Manchusri attracts annually crowds of pilgrims from all parts of Mongolia, as well as in the imperial capital itself. At the imperial Mausolea, likewise, lamaseries are established, at which services are continually performed in honour of the deceased sovereigns. The

following are the principal dignitaries and other members of this branch of the Lamaist hierarchy:—

598.—CHANG-CHIA 'HUT'UKHT'U 章嘉呼圖克圖.—The Metropolitan. This dignitary is the acknowledged reëmbodiment of a *'hut'ukht'u* despatched, under the same title, to represent him near the Chinese Court toward the close of the 17th century by the Dalai Lama of that period. Received with profound respect by the emperor K'ang Hi, he was assigned a residence at Dolon Nor 多倫淖 (or 諾爾), in the territory of Jeh-ho, with powers of spiritual control over the Mongols of Ch'ahar; and he enjoyed the special favour likewise of the prince who afterwards reigned with the title Yung Chêng. This sovereign converted the palace appropriated to his use whilst heir apparent into a vast and gorgeous monastery, which still retains its name of *Yung Ho Kung* 雍和宮, conferred upon it during his occupancy; and, by decree of the emperor K'ien Lung, the successor of the original Chang-chia 'Hut'ukht'u removed his residence from Dolon Nor to this place. Here the ceremony of drawing lots from the golden urn is performed in the case of all such *'hut'ukht'u* as do not fall within the jurisdiction of the Tibetan government; and State services are performed under the direction of the Metropolitan, who is said to *chang kiao* 掌教, or wield supreme religious sway. The principal *'hut'ukht'u* of the metropolitan organization are enumerated below, in the order assigned to them by Decree in A.D. 1786:

599.—MINCHUR 'HUT'UKHT'U 敏珠爾呼圖克圖.

600.—GALDAN SIRÊT'U 'HUT'UKHT'U 噶勒丹錫哷圖呼圖克圖.

601.—CHILUNG 'HUT'UKHT'U 濟隆呼圖克圖.

*** The foregoing all take rank in precedence of the *tsung k'an-pu* 總堪布 or abbots-in-chief of the imperial lamaseries. Eight other dignitaries of the same class, headed by the Tungkhor 洞科爾 'Hut'ukht'u, are enumerated as dwelling at or near Peking, beside two at Dolon Nor. (大清會典, B. 52, p. 25). The remaining ranks of the Lamaist hierarchy are as follows:

602.—Chang Yin Dzassak Ta Lama 掌印扎薩克大喇嘛.—Grand Chancellor of the Lamaseries (with seal of office).

603.—Fu Chang Yin Dzassak Ta Lama 副掌印扎薩克大喇嘛.—Vice-Chancellor (as above).

604.—Dzassak Lama 扎薩克喇嘛.—Rulers or Superiors of lamaseries. *N.B.*—Dzassak signifies a ruler or chieftain (*see* Part. XI, No. 537).

605.—Da Lama 達喇嘛.—Prior of a lamasery. This dignitary is invested with the control over the management and services of the monastery to which he belongs, subject to the commands of the *dzassak lama* of the locality.

606.—Fu Da Lama 副達喇嘛.—Vice-Prior.

607.—Hiem San Lama 閒散喇嘛.—Lamaist clergy (without special office, but ranking above the grades mentioned below).

608.—Tê-mu-ch'i 德木齊.—[Mong. *Dimch'i*].—Steward of a lamasery. The *dimch'i lama*, subject to the authority of the prior (*see above*) attends to all the secular affairs of the monastery. Also written 得木奇.

609.—Kêh-sze-kwei 格思規.—[Mong. *Giskhui* or *Gibhui*].—Precentor. Conducts the choral services.

610.—Kêh-lung 格隆.—Gileng (Gylong). Priest of the first order.

611.—Pan-ti 班第.—Bandi. Priest of the second order.

612.—Sha-pi 沙必.—Shabi. Novice.

APPENDIX.

SECTION I.—CHINESE OFFICIAL RANKS.

THE present work would be incomplete without some general outline, at least, of the system under which the ranks of the Chinese official administration are organized. The bureaucracy which forms the most active and important element in the national life of China is a subject, indeed, not easily to be dealt with in a narrow compass. As the outcome of the history of two thousand years, and inspired with traditions descending from periods of fabulous antiquity, the huge fabric which is revered as the depositary of all honour and all authority may well be thought capable of defying attempts at analysis on any but the broadest scale. Such particulars, at the same time, as are needed for a general comprehension of the methods pursued in the existing organization, the results of which it has been sought to elucidate in the preceding sections of this work, may nevertheless be briefly assembled. The Chinese official hierarchy, as it is found established in the *Ta Ts'ing Hwei Tien* or Collected Institutes of the Empire, is in all its leading features a continuation of the system gradually established under the Ming dynasty, whose tenure of power was marked, in the fifteenth and sixteenth centuries of our era, by the introduction of the principle of universal competition for literary degrees as the means of obtaining access to rank and office, and by the mapping out of the territories of the Empire in the divisions which still, for the most part, subsist. In Part IX of the present work, the method by which advancement is obtained in the various degrees at the official Examinations is categorically set forth; and it now remains to elucidate, with the help of the details afforded by the Institutes, the system of classification ordained for the ranks of the public service.

Under the head of *she tsin* 仕進 or the "official career," it is laid down that the privilege of *ch'u shen* 出身 or "advancement"

—in other words, of public employ—may be obtained from eight different starting-points, which may be enumerated as follows, with references appended to those passages in the body of the present work in which they have been severally dealt with:

i. *Tsin She* 進士.—Metropolitan Graduate. (See Part IX, No. 473).

ii. *Kü Jén* 舉人.—Provincial Graduate. (See Part IX, No. 472).

iii. *Kung Shêng* 貢生.—Senior Licentiate. (See Part IX, No. 471).

iv. *Yin Shêng* 廕生.—Honorary Licentiate.

The holder of a certificate granted in consideration of services rendered to, or suffering undergone on behalf of, the State by a progenitor of the person thus distinguished. According to the circumstances of the case, the holder of such a certificate is termed either *ngên yin shêng* 恩廕生 or *nan yin shêng* 難廕生 (see Part VIII, No. 455).

v. *Kien Shêng* 監生.—Collegian of the Imperial Academy (see Part II, No. 247). Distinguished as *Ngên Shêng* 恩生, receiving the degree after an examination, and *Li Shêng* 例生, obtaining the same privilege by purchase, according to the now almost invariable usage.

vi. *Shêng Yüan* 生員.—Licentiate. (See Part IX, No 469).

vii. *Kwan Hioh Shêng* 官學生.—Pupil of the Banner Schools pertaining to the Manchu military organization, or of the schools established for the benefit of imperial clansmen.

viii. *Li* 吏.—Government Clerk. (See Part VIII, No. 456, NOTE).

The two higher classes of graduates, the *tsin-she* and *kü-jên*, are collectively designated as *k'o kia ch'u shên* 科甲出身 (see Part IX, No. 467), and these, with the two next following classes, take rank in what is officially designated the *chêng t'u* 正途 or "proper path," *i.e*, the duly constituted avenue of advancement. By courtesy, also, the remaining classes, candidates from which

obtain employment through the system of *pao kŭ* 保舉 or "recommendation," *i.e.*, selection by competent authority, are also recognized as having entered the public service on a similar footing. A subsidiary means of obtaining rank and office, the *kŭan shu* 捐輸 or purchase-system, which has now almost hopelessly overshadowed the "proper path," although recognized in the Institutes and periodically resorted to since the days of the Ming dynasty, owes the prodigious development it has now arrived at to the necessities imposed on the Government by the first war with Great Britain and, a few years later, by the outbreak of the Taiping rebellion. The year 1843 saw the introduction of a sale of official titles, to a limited extent, which furnished a precedent for the extension of the system throughout the Empire by a Decree dated December 13th, 1850, sanctioning proposals to this effect on the part of the Board of Revenue.* Immense sums of money have been obtained, since that period, by the sale of patents of rank or of steps of advancement in actual employ; and although, as a result of this policy, the Empire has been flooded with hosts of titular officials, beyond all proportion to the needs of the public service, it is undeniable that in some respects advantage has accrued from it to the public interest. The purchase-system, whilst admitting thousands of corrupt and incapable persons to official positions, has at the same time opened avenues of advancement to a class which is unfettered by literary traditions and prejudices, and has tended to weaken the hold of the narrow maxims of antiquity upon the conduct of public affairs.

In continuance of the regulations enacted under the Ming dynasty, the existing system classifies all civil and military offices under nine degrees of rank, or, more properly, under eighteen, inasmuch as each rank or class—*p'in* 品,—is divided into principal, *chêng* 正, and secondary, *ts'ung* 從. To these must be added a nineteenth, or supplementary, class, embracing some of the lowest offices, to which the name of *wei juh liu* 未入流 (*lit.* "the

* *Ch'ow Hiang She Li* 籌餉事例, Memorials and Regulations of the Board of Revenue, 1850.

stream-not-yet-entered") is assigned. A distinction, something analogous to which may be discovered in the Russian institution of the *tchin*, is drawn between *rank*, the *p'in* 品 as above mentioned, with its accompanying *office*, or *chih* 職, and the actual *post* or official charge, *jên* 任, to which appointment may be obtained. Although the three conditions are coördinated, in theory, by a series of minute regulations, rank and official employ are practically distinct and may be held irrespectively one of the other. The rank prescribed by regulation for the incumbent of each separate office is indicated as concisely as possible, in the body of the present work, by combinations such as 1 a, 1 b, and so forth, for the "principal" or "secondary" degrees of each of the nine classes. For the nineteenth or supplementary class referred to above, the equivalent "unclassed" has been adopted.

Once invested with office in any degree of rank, as the result of competition or purchase, a Chinese official is placed upon the list of candidates for employment in the category to which he has been admitted, unless, indeed, as now habitually occurs, he has purchased a simple brevet—*hien* 銜—without pretensions to official employ. Whether admitted to his official position by competition or by purchase, the candidate is required to seek presentation in imperial audience, *yin kien* 引見, before his claim for employment is recognized by the Board of Civil Office or of War as the case may be. This formality having been accomplished, the candidate takes his turn in the periodical "drawings" which are held in the course of each month at the offices of the Board, when the province of the empire in which each individual among the successive batches of candidates shall serve is determined by lot. When nominated in this wise to a provincial staff, the candidate, be he District Magistrate, Sub-Prefect, or Prefect by rank, on presenting his credentials to the local government, is enrolled upon the list of "expectants," the *how-pu pan* 候補班, and resigns himself to a period of unattached service which may last for a considerable number of years. During this period of expectancy, however, a variety of forms of temporary employment, in connection with the judicial or revenue administration or upon special missions, are

accessible to the class of unattached officials, who discharge the duties confided to them in this manner under the generic designation of *wei yüan* 委員 or delegates. From this expectant stage, the duration of which may be abridged by purchase or by recommendations on account of special services, the candidate at length emerges into substantive employ, which is prefaced by a year of probation—*she yung* 試用—made obligatory in all ranks from that of Intendant of Circuit (Taotai) downwards. Above the rank of Taotai, beyond which the operation of purchase scarcely extends, the system of "expectancy" ceases to operate, officials of the higher grades being either in continuous active employ or in retirement. This last-named condition is frequently brought about by means of a striking peculiarity of the Chinese system, in accordance with which every official is liable to be withdrawn from active service by the death of either of his parents. On the occurrence of such an event he is required by a stringent regulation to retire at once for the observance of the mourning rites—*ting yeo* 丁憂—during a period of nominally three years, in reality twenty-seven months. On the part of Manchu officials, the national custom restricts this period of mourning to one hundred days.

Among the many devices which have been introduced in the Chinese system, with indifferent success, to provide a check upon corruption and misconduct, two may be especially noticed here. One of these is the rule prohibiting civil employés of whatever degree, with the exception of the local directors of instruction, from holding office in their native provinces; and another is the practice of vacating office by the junior of two relatives who may be brought into contact with each other, within certain prescribed limits, in the same provincial area. This is designated *hwei pi* 廻避 or "respectful withdrawal" in the presence of a superior. When to these checks upon the tenure of office is added the virtually uncontrolled power which is wielded by the provincial governor over his subordinates of the class of *ti-fang kwan* 地方官, or "local authorities," *i.e.*, the Prefects, Sub-Prefects, and Magistrates or Assistant Magistrates of various degrees, in the exercise of his functions of "impeachment" or "denunication"—

ts'an héh 參劾—as a result of which wholesale removals or degradations continually occur, it will be seen that the position of a Chinese official, especially in the lower ranks, is at all times eminently insecure.

With the foregoing particulars respecting the structure of the public service in China, the indications embodied in the several parts of the present work may be found the more readily available. For a host of questions relating to minor details, such as cannot fail to suggest themselves to the student's mind, there can be no escape from the necessity of consulting the stores of information classified in the *Ta Ts'ing Hwei Tien* and its vast appendices.

SECTION II.—THE CHINESE SYSTEM OF DISTINCTIVE COLLOCATION OF CHARACTERS.

An element of Chinese composition, due in part to the structure of the language itself, and in part to the rigorous formality of its written style, is the "elevation" of characters by different degrees as a means of indicating respect or reverence in varying gradations of importance. This graphic expedient takes the place, in fact, of the employment of either capital letters or a more conspicuous form of type in alphabetic languages, for the representation of honoured names or ideas; and, whilst its significance is infinitely more extended than any of the devices in vogue for the expression of respect, either at present or in past times, in Western countries, the system is applied under circumstances and subject to rules which cannot be safely ignored by any student of the language.

The canon according to which the elevation of the written character is regulated is laid down with much minuteness in the *K'o Ch'ang T'iao Li* 科場條例, or Rules for the Literary Examinations; but it is needless to undertake, for the purposes of the present work, any more than a condensed analysis of these prescriptions. The principle upon which the system is based may be most readily explained by premising that, as the ordinary method of writing in Chinese consists in the arrangement of characters, one after the other, in vertical columns, each column being, under ordinary circumstances, complete from top to bottom, respect is indicated by the elevation of certain characters to the top of the column next ensuing after the context, or to still higher positions above the general level, as the case may be. Passing over, for the moment, the most ordinary token of respect or courtesy—that of position two spaces above the general upper plane—the official system of elevation is found to be divided into three

categories, indicative of as many degrees of respect or veneration. The three categories thus formed are distinguished as those of "single," "double," and "three-fold" elevation, these terms denoting the height above the ordinary level of the column to which the character is raised. Respect for the person and attributes of the sovereign and religious veneration for supernatural powers may thus be indicated, as also the sentiments of the same nature which are cherished on the part of imperial personages themselves with reference to their ancestors or elders and to the powers of Nature and the deities whom they worship. The several categories, collectively designated as *t'ai sieh* 抬寫 or *t'ai t'ow* 抬頭, may be described as follows:

I.—Tan T'ai 單抬.—Single Elevation.

The raising of the character by one space above the general level is employed in referring to the *abodes* of Majesty, the *Imperial Court*, the *attributes* of government, *proceedings* by which the sovereign is addressed, and *supernatural powers* or beings of a *secondary* order of importance, together with the *places* at which their worship is conducted. The following examples are selected for the purpose of illustrating each of these subdivisions of the present category, the syllable representing the character elevated being printed in small capitals:

i. *The abodes of Majesty:*

Ch'ao	朝	The Court.
K'üeh	闕	The Imperial palace.
King She	京師	The Imperial capital.
Kung	宮	The Palace.
Kung mên	宮門	The Palace portals.
Tien T'ing	殿廳	The Halls of the Palace.
Tien She	殿試	The Examinations held in the Palace (see Part IX, No. 467).
Tan Pi	丹陛	The Throne and its approaches.
Fêng Ch'ên	楓宸	The Dwelling-places of Majesty.
Shêng King	盛京	The capital situated in Manchuria.

Tsze Kin Ch'êng	紫禁城	The Red prohibited City (the Imperial precincts).
Yüan-ming Yüan	圓明園	The Summer Palace.

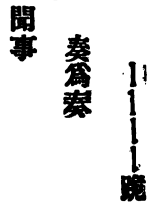
ii. *Attributes of government:*

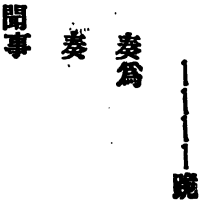
Kwoh Kia	國家	The State.
Kwoh T'i	國體	The constitution, or dignity, of the State.
Kwoh K'o	國課	The revenue.
Kung Ling	功令	The laws.

iii. *Proceedings addressed to the Sovereign:*

Tsin	進	To offer, present.
Tsin Kung	進貢	To make tribute-offering.
Kung Wuh	貢物	Articles of tribute.
T'i Pao	題報	To report (in a certain prescribed form).
Tsow	奏	To memorialize, report to the Throne.

*** With reference to the character *tsow*, it should be noted that, when used in combination with the character *wên* 聞, forming a compound signifying "to report for the sovereign's information," its position is a matter of some uncertainty. The character *wên* being naturally raised by two spaces (see *Shwang T'ai*, below,) the *tsow* which precedes it is seen by some writers to be singly elevated, as usual, whilst others leave it undistinguished in the column (*chih sieh* 直寫). The following examples, taken from different memorials in *Peking Gazettes* published in close succession, will serve to illustrate both this anomaly in actual practice and also the system of elevation itself:





When used in connection with the character *ming*, to form the compound verb *tsow ming* 奏明, signifying "to make report to the Throne," no elevation is given to the character.

iv. *References to Supernatural Powers:*

Shên	神	The gods or spirits.
Shên che hien yeo	神之顯佑	The manifest interposition of the gods.
Kiang Shên	江神	The God of the River.
Hwo Shên Miao	火神廟	Temple of the God of Fire.
She Ying Kung	時應宮	The (imperial) Temple of Seasonable Response to Prayer.
Nien Hiang	拈香	To offer incense.

It should be farther noted that in all reproductions of or quotations from imperial decrees of a reigning sovereign, the text of the decree is raised by one place in the document in which it is embodied. For the text of decrees of deceased Emperors, see below.

II. Shwang T'ai 雙抬.—Double Elevation.

This distinction is allotted to characters which refer to the *person, attributes,* or *actions* of the reigning sovereign or his consort, as will be seen from the following examples:

Ta Hwang Ti	大皇帝	H. M. the Emperor.
Hwang Ti	皇帝	do. do.
Hwang Shang	皇上	do. do.
Shang	上	His Majesty.
Hwang How	皇后	H. M. the Empress.
Shêng Kung	聖躬	The imperial (sacred) person.
T'ien Yên	天顏	The celestial countenance.
T'ien Ngên	天恩	The celestial favour,—His Majesty's grace.
Shang Yü	上諭	An Imperial decree.
Sün She	訓示	Imperial instructions.
Yü Yün	俞允	His Majesty's assent.
Yü Lan	御覽	His Majesty's perusal.
Che	旨	An expression of the imperial will —a rescript or edict.
Chu Pih	硃筆	The Vermilion Pencil—equivalent to the "sign manual."

P'I CHUN	批准	Assent, or ratification, by the sign manual.
MING	命	His Majesty's commands.
WÊN	聞	His Majesty's information.
CHAO KIEN	召見	To summon to audience.
PI KIEN	陛見	To have audience.
PI TS'ZE	陛辭	To have audience on departure.
KIN	覲	To have audience (when coming from a distance).
KIN KIEN	覲見	As above.
K'IN P'AI	欽派	Imperially appointed.
K'IN CH'AI	欽差	An Imperial commissioner or envoy.
P'AI CH'U	派出	To appoint.
WANG MING	王命	The sovereign's mandate (*i.e.*, death-warrant).

By means of this double elevation of the character, the same effect is arrived at in Chinese as is produced in Western languages by prefixing honorific epithets to the title employed. Thus *hwang shang* 皇上, written simply in the ordinary column (as is the case in decrees issued in the names of the Empresses now acting as Regents), must be translated simply as "the Emperor;" but *Hwang Shang*, elevated according to rule, is fully equivalent to "His Majesty the Emperor."

An application of the same system, practically established, although not recognized as yet by any formal canon, is employed for the purpose of designating with a proper degree of respect the countries with which China is now in diplomatic relation. Thus, *Ying Kwoh* 英國, set forth in the body of the column, may mean England, English, British; but *Ying Kwoh* or *Ta Ying Kwoh* 大英國 elevated two places above the line, in correspondence with *Ta Ts'ing Kwoh* 大清國, the designation of the Chinese Empire, conveys the meaning of Great Britain as a sovereign state, or "the British Government."

It is important to observe that the double elevation of the characters set forth above, and others of the same class, is confined to references to the reigning Sovereign or his consort, on the part

of those from whom a token of respect is due. Such characters, when used in decrees of the Emperor himself, with reference to his own person or acts, or in decrees issued by the Empresses Regent, are not exalted; but when employed in decrees with reference to his Majesty's predecessors on the throne (to whom reverence is due even from the Emperor himself) they are elevated *three* spaces, in conformity with the principle upon which the following and last remaining category is based.

The character *K'in* 欽 is not elevated in the combination *K'in Ts'ze* 欽此, which is appended with the signification "reverently this [received]" at the conclusion of all rescripts or decrees when copied out by the clerks of the Grand Council of State. The phrase forms no part of the decree itself, and should not be translated "Respect this!" as is often erroneously done.

III. SAN T'AI 三抬.—THREEFOLD ELEVATION.

The respect which is due from the sovereign himself toward his *ancestors* or predecessors of the Imperial line, and their *places of sepulture*, his *guardians* during minority, and the *powers of nature* and other objects of imperial worship, together with the *temples* or *altars* at which this worship is celebrated, is typified by the exaltation of characters to the third degree above the general plane. The following are examples of this form of usage:

i. *Imperial Ancestry and Places of Sepulture:*

LIEH TSU	列祖	The earliest Imperial ancestors.
LIEH TSUNG	列宗	The Imperial ancestors.
SHÊNG	聖	His Sacred Majesty.
HWANG K'AO	皇考	[My] Imperial father.
LUNG YÜ SHANG PIN	龍馭上賓	To "ascend upon the dragon to be a guest on high" (said on the occasion of an Emperor's decease).
T'AI SHANG HWANG	太上皇	His Majesty the Emperor who has abdicated the Throne.
HWANG T'AI HOW	皇太后	H. M. the Empress Dowager.
TSZE KUNG	梓宮	The Imperial sarcophagus.
LING TS'IN	陵寢	The Imperial mausoleum.

HWEI LING	惠陵	Name of one of the Imperial mausolea (see Part I, No. 130).

ii. *The Powers of Nature and Places of Worship:*

T'IEN	天	Heaven,
TI	地	Earth.
KIAO T'AN	郊壇	The five Temples at which imperial sacrifices are offered to Heaven, Earth, the Sun, the Moon, and the Spirits of the Land and Grain.
T'AI MIAO	太廟	The Imperial Ancestral Temple.
TA KAO TIEN	大高殿	The Temple of the Great Exalted One (the chief place of worship for the divinities of the Taoist pantheon).

*** All those characters, having reference to the Emperor's person, acts, etc., which, when used in connection with a living Sovereign, are doubly elevated, are honoured with *threefold* elevation when used with reference to a deceased sovereign.

RESPECTFUL ELEVATION IN CORRESPONDENCE.

Distinct from the official categories of elevation, and yet partaking of the same nature with these, is the system pursued in forms of courtesy in correspondence, whether public or private, between individuals. Respect is shewn in correspondence of this kind by elevating the name or attributes of the person addressed to the second space above the general level of the column (*shwang t'ai*). Persons of rank superior to the writer are similarly honoured when referred to in correspondence.

A practice has grown up in the semi-official correspondence between the Chinese Foreign Office and the representatives of foreign Powers, in view of the constant occurrence of passages requiring respectful elevation, in accordance with which all references to the individual addressed, on either side, are merely raised to the head of the column (*p'ing t'ai* 平抬). The following is an example of this method:—

敬啓者接准
來函內云
貴大臣所議
貴國人請領單照
章程一節云云

Both in this style and in that of ordinary correspondence, all references to the person or attributes of a Sovereign necessitate elevation in accordance with the usual rules.

In the issue of Proclamations, characters referring to the imperial person, court, etc., are similarly elevated in accordance with the rules set forth above. References to superior authorities are dignified by elevation to the head of the column (*p'ing t'ai* 平抬).

An additional token of respect for individuals of superior rank is found in the practice of leaving a blank space, equivalent to one character, immediately *following* the *name* of the official referred to, when this is raised, with its accompanying title, to the head of the column. In cases where respect in a modified degree may be due to any official person, whose name is not entitled however to actual elevation, the desired result is obtained by leaving a blank space *above* the first character of his official *title* in the body of the column.

In printed books, where it is important to economize space, the degree of "elevation" to which a character is entitled is frequently indicated by a blank space extending over a corresponding number of characters within the column. The courtesy of "elevation" it may also be noted in conclusion, is not extended to the Sovereigns of dynasties preceding that which is actually upon the Throne.

SECTION III.—CHINESE RENDERINGS OF EUROPEAN TITLES.

I.—TITLES OF SOVEREIGNS AND RULERS.*

QUEEN OF GREAT BRITAIN AND IRELAND.—*Ta Ying* [*Kwoh*] *Ta Kün Chu* 大英[國]大君主. (In the Treaty of Nanking, 1842, and the Treaty of Tientsin, 1858, the term *Ta Ying Kün Chu* 大英君主 was employed as the equivalent of Her Majesty's title; and this precedent, as introduced in the rendering of the Treaty of Nanking, has been followed in the translation of the words "King" or "Queen" in the majority of the treaties negotiated with European Powers. In order to bring the title of Her Majesty more into harmony with that of the Emperor of China—described as *Ta Ts'ing Ta Hwang-ti* 大清大皇帝—the phrase was slightly altered in the rendering of the Convention of Peking, 1860, thenceforward standing as it is given above, *i.e.*, with the addition of the word *Ta* or "Great" to the characters *Kün Chu*).

EMPRESS OF INDIA.—*Yin-tu How Ti* 印度后帝. (Credentials of Kwoh Sung-tao, Envoy Extraordinary to Great Britain, October, 1876).

EMPEROR OF THE FRENCH.—*Ta Fah Kwoh Ta Hwang-ti* 大法國大皇帝. (French Treaty of Tientsin, 1858).

PRESIDENT OF THE UNITED STATES.—*Ta Mei Kwoh Ta Pêh-li-sih-t'ien-têh* 大美國大伯理璽天德. (Additional Articles signed at Washington, 1868. The rendering of "President" by the phonetic compound given above was originally adopted at the negotiation of the first United States' Treaty with China in 1844, and it has continued subsequently in use as the recognized equivalent for the title of the elected Rulers of republican—*min chu*

* These are invariably elevated by two spaces above the general level (*shwang t'ai*). See Part II, *ante*.

民主—communities. The designation selected for the United States, in the Treaty of 1844, was *Hoh Chung Kwoh* 合衆國,—a term adopted with the view of expressing the Federal character of the United States' administration; and in the Treaty of Tientsin, in 1858, the rendering was expanded into the following characters: *Ta A-mei-li-kia Hoh Chung Kwoh* 大亞美理駕合衆國. This unwieldy compound has now, however, been abandoned in favour of the designation employed in 1868).

CZAR OF RUSSIA.—*Ta Ngo-lo-sze Kwoh Ta Hwang-ti* 大俄羅斯國大皇帝. (Treaty of Peking, 1860. In the translation of the Treaty signed at Tientsin by Count Putiatin, in 1858, the term employed is *Tsze Chwan Chu* 自專主, by which, apparently, "Autocrat" is meant to be rendered. In the concluding article of the same Treaty the expression *Shêng Chu Hwang-ti* 聖主皇帝—Sacred Lord and Emperor—is applied to the sovereigns of both the contracting Powers).

GERMAN EMPEROR.—*Ta Têh Kwoh Ta Hwang-ti* 大德國大皇帝. (Employed in correspondence since the assumption of the above title by the King of Prussia. The character *Têh* 德, adopted as the national designation for Germany, is an abbreviation of *Têh-i-che* 德意志, employed as the phonetic rendering of the word *Deutsch* (German) in the Treaty signed at Tientsin in 1861. In this instrument, the King of Prussia is designated as *Ta Pu Kwoh Ta Kŭn Chu* 大布國大君主).

EMPEROR-KING OF AUSTRIA-HUNGARY.—*Ta Ngao-sze Ma-kia Kwoh Ta Hwang Shang* 大奧斯馬加國大皇上. (Treaty of 1869. In this instrument, the compound "Ma-kia" is employed as an equivalent of "Magyar-ország," or Hungary).

KING OF DENMARK.—*Ta Tan KwohTa Kŭn Chu* 大丹國大君主. (Treaty of 1863).

KING OF THE BELGIANS.—*Ta Pi Kwoh Ta Kŭn Chu* 大比國大君主. (Treaty of 1865. In this instrument, *Pi-li-she* 比利時 is adopted as the rendering of *Belge* or *Belgique*).

KING OF THE NETHERLANDS.—*Ta Ho Kwoh Ta Kŭn Chu* 大和國大君主. (Treaty of 1863. In this instrument, the

older designation *Ho-lan* 荷蘭, formerly in use as the equivalent of "Holland," was superseded by the character given above).

KING OF SWEDEN AND NORWAY.—*Ta Jui-tien Kwoh No-wei Kwoh Ta Kün Chu* 大瑞典國那威國大君主. (Treaty of 1847).

QUEEN [or KING] OF SPAIN.—*Ta Jih-sze-pa-ni-a Kwoh Ta Kün Chu* 大日斯巴尼亞國大君主. (Treaty of 1864. According to this instrument, the name Lü-sung 呂宋, from Luçon, the native designation of the Philippine Islands, which is commonly applied to Spain itself by the Chinese, should be abandoned).

KING OF ITALY.—*Ta I Kwoh Ta Kün Chu* 大義國大君主. (Treaty of 1866).

MIKADO OF JAPAN.—No title for either of the sovereigns of the two contracting Powers is employed in the Treaty concluded between Japan and China in 1871. The Treaty runs in the name of the two countries, *Ta Ts'ing Kwoh* 大清國 and *Ta Jih-pên Kwoh* 大日本國. The equality of the two Powers is fully expressed in the position of the characters and in other needful respects).

PRESIDENT OF PERU.—*Ta Pi Kwoh Ta Peh-li-sze-t'ien-tê* 大秘國大伯理璽天德. (Treaty of 1874. In this instrument, Pi-lu 秘魯 are the characters employed to represent the word Peru).

II. DESIGNATIONS OF GOVERNMENTS, DEPARTMENTS OF STATE, AND PUBLIC FUNCTIONARIES.

The Government (head of the State).—*Ch'ao T'ing* 朝廷; or *Kwoh Kia* 國家.*

The Government (Ministers of State collectively.—*Ch'ao I*

* It should be noted also that the word *Kwoh* 國 alone is not unfrequently used in the sense of "Government," in which case it is elevated (*tan t'ai*) by one space above the general column level—See Part II, *ante*. Thus, in the combination *Ying Kwoh* 英國, elevation as above stated would convey the meaning "British Government;" whereas, when employed without elevation, the same characters would signify "England" (or Great Britain), "British" or "English," without reference to the sovereign or the government.

Ta Ch'én 朝議大臣; or, *Ping K'üan Ta Ch'én* 秉權大臣. Also, *T'ing Ch'én* 廷臣.

The Imperial Parliament (of Great Britain and Ireland).—*I Chéng Kwoh Hwei* 議政國會.

The Upper House	*Shang T'ang*	上堂
The Lower House	*Hia T'ang*	下堂
Member of Parliament	*Kwoh Hwei Ts'an I*	國會參議
The Privy Council	*Chung Koh*	中閣
Privy Councillor	*Chung Koh Ts'an I*	中閣參議
Judicial Committee of the Privy Council	*Chung Koh Tsung Fah Ch'u*	中閣總法處
Cabinet	*Shu Mih Yüan*	樞密院
Treasury	*Tu Che Yüan*	度支院
Home Office	*Nui Chéng Yamén*	內政衙門
Foreign Office	*Wai Chéng Yamén*	外政衙門
Colonial Office	*Fan Chéng Yamén*	藩政衙門
War Office	*Ping Chéng Yamén*	兵政衙門
Admiralty	*Shuei She Ping Chéng Yamén*	水師兵政衙門
India Office	*Tsung Li Yin-tu Chéng Wuh Yamén*	總理印度政務[衙門
Board of Trade	*Shang Chéng Yamén*	商政衙門
Post Office	*Yeo Chéng Yamén*	郵政衙門
Local Government Board	*Hu Chéng Yamén*	戶政衙門
Office of Works	*Kung Chéng Yamén*	工政衙門
High Court of Judicature	*T'ung Fah Sze*	統法司
First Lord of the Treasury (Premier)	*Shu Mih Yüan Show Siang*	樞密院首相
Cabinet Minister	*Ch'éng Siang*	丞相
Secretary of State for Foreign Affairs	*Wai Chéng Ta Ch'én*	外政大臣
Chancellor of Exchequer	*Tu Che Yüan She*	度支院使
Lord Chancellor	*Lü Fah Ta Hioh She*	律法大學士
Judge	*Nieh Sze*	臬司
Under Secretary of State	*Hieh Li Ta Ch'én*	協理大臣
Clerk of a Department	*Sze Kwan* 司官 or *Tsung Pan*	總辦

Chancellor of University	*Chang Yüan Hioh She*	掌院學士
Lord Lieutenant	*Tsieh Tu she*	節度使
Lord Mayor	*Chih Nien Show She Shên K'i*	值年首事紳耆
Alderman	*Shên K'i*	紳耆
Justice of the Peace	*Chang Fah Shên She*	掌法紳士
Barrister	*Lü She*	律師
Police Magistrate	*Pu Wuh Che Hwei*	捕務指揮
Police	*Pu Yih* or *Ch'a Kiei Ping*	捕役 or 查街兵

III. Diplomatic and Consular Titles.

Ambassador	*T'ow têng K'in Ch'ai Ta Ch'ên*	頭等欽差大臣
Envoy and Minister Plenipotentiary*	*Urh têng K'in Ch'ai Ta Ch'ên*	二等欽差大臣
Minister Resident	*San têng K'in Ch'ai Ta Ch'ên*	三等欽差大臣
Chargé d'Affaires	*Shu K'in Ch'ai Ta Ch'ên*	署欽差大臣
Secretary of Legation	*Ts'an-tsan* 參贊 (in different classes, as 1st Secretary, *T'ow têng Ts'an-tsan* 頭等參贊, and so on).	
Chinese Secretary	*Han Wuh Ts'an-tsan*†	漢務參贊
Consul-General	*Tsung Ling She Kwan*	總領事官
Consul	*Ling She Kwan*	領事官
Vice-Consul	*Fu Ling She Kwan*	副領事官
Interpreter	*Fan Yih Kwan*	繙譯官
Consular Assistant	*Fu Fan Yik Kwan*	副繙譯官
Student Interpreter	*Fan Yih Hioh Shêng*	繙譯學生

* The full title assigned to Her Britannic Majesty's Minister Plenipotentiary in China is as follows: 大英欽差駐劄中華便宜行事大臣. The ordinary designation employed in conversation and correspondence is *chu king ta ch'ên* 駐京大臣. The expressions *kung she* 公使, and *she ch'ên* 使臣, heretofore often erroneously used in correspondence, have been formally abandoned by the Chinese government.

† This rendering is adopted in lieu of the expression *Han Wên Chêng She* 漢文正使, formerly employed as the equivalent of "Chinese Secretary."

British Supreme Court (Shanghai)	*Ngan-ch'a She Yamên*	按察使衙門
Chief Judge of Supreme Court	*Ngan-ch'a She*	按察使
Deputy Chief Judge	*Fu Nieh-sze*	副臬司
Law Secretary	*Sze-li Hieh-shên Kwan*	司理協審官

IV. Indian and Colonial Titles.

Viceroy of India	*Yin-tu Yü Kien Tsieh Tu Ta Ch'ên*	印度御簡節度[大臣
Commissioner of a Province	*Tsung-li Ta Ch'ên*	總理大臣
Governor of a Colony	*Tsung-tuh*	總督
Lieutenant-Governor	*Hieh-li Ta Ch'ên*	協理大臣
Executive Council	*I Chêng Küh*	議政局*
Legislative Council	*Ting Li Küh*	定例局
Colonial Secretary	*Fu Chêng Sze*	輔政司
Chief Justice	*Ngan-ch'a Sze*	按察司
Puisne Judge	*Fu Nieh Sze*	副臬司
Registrar-General of Hongkong	*Hwa Min Chêng Wuh Sze*	華民政務司
Harbour Master	*Ch'wan Chêng T'ing*	船政廳
Superintendent of Police	*Sün Pu Kwan*	巡捕官

V. Military and Naval Titles:

a. Army.

Commander-in-chief, or Field Marshal	*Ping Ma Yüan Shwai* or *King Lioh* 經略	兵馬元帥; or
General	*Tsiang Kün*	將軍
Lieutenant-General	*T'ow-têng T'i-tuh Kün-mên*	頭等提督軍門
Major-General	*T'i-tuh Kün-mên*	提督軍門
Brigade-General	*Tsung-ping*	總兵
Colonel	*Fu-tsiang*	副將

* The foregoing titles, from "Executive Council" downwards, are taken from a list officially published by the government of Hongkong, in Notification No. 210 of December 28th, 1874. The word *ch'u* 處, it may be noted, would be preferable, in substitution for *küh* 局, in the rendering of "Council."

Lieutenant-Colonel	*Ts'an-tsiang*	參將
Major	*Yeo-ki*	遊擊
Captain	*Tu-sze*	都司
Lieutenant	*Show-pei*	守備
Sub-lieutenant	*Ts'ien-tsung*	千總
Sergeant	*Pa-tsung*	把總
Corporal	*Wai-wei*	外委
Private	*Ping-ting*	兵丁
Cavalry soldier	*Ma Ping*	馬兵
Artillery „	*P'ao Ping*	炮兵
Infantry „	*Pu Ping*	步兵
Engineer	*Kün Kung Ping*	軍工兵
Military Secretariat; & Military Secretary	*Ying Wuh Ch'u*	營務處
Adjutant	*Yih Chang*	翼長
Aide-de-camp	*Chung Kün*	中軍
Surgeon	*I Kwan*	醫官
Commissariat, and Commissary	*Liang T'ai*	糧台

b. NAVY.

Commander-in-chief	*Shuei-she T'ung Ling*	水師統領
Admiral	*T'ow-têng Shuei-she T'i-tuh Kün-mên*	頭等水師提督 [軍門*
Vice-Admiral	*Urh-têng Shui-she T'i-tuh Kün-mên*	二等水師提督 [軍門
Rear-Admiral	*San-têng Shuei-she T'i-tuh Kün-mên*	三等水師提督 [軍門
Commodore	*Shuei-she Tsung-t'ung*	水師總統
Post-captain (senior)	*Tsung-Ping*	總兵
do. (junior)	*Fu-tsiang*	副將
Commander	*Ts'an-tsiang*	參將
Surgeon	*I Kwan*	醫官
Lieutenant-commanding	*Yeo-ki*	游擊

* The ordinary colloquial designation for an Admiral is *Shuei-she T'i-tuh*. The title *Kün Mén* is employed only in correspondence.

Lieutenant (senior)	*Tu-sze*	都司
do. (junior)	*Show-pei*	守備
Sub-lieutenant	*Ts'ien-tsung*	千總
Engineer Officer	*Sze Lun Kwan*	司輪官
Midshipman	*Hioh Shêng*	學生
Warrant Officer	*Ts'ien Fêng*	前鋒
Petty Officer	*Ling-ts'ui*	領催
Seaman	*P'ao Show*	炮手
Marine	*Pu Ping*	步兵
Secretary to an Admiral	*Ying Wuh Ch'u*	營務處
Flag Lieutenant	*Chung Kün*	中軍
Surveying Officer	*Ts'êh-liang Kwan*	測量官

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